

71 Practical Metaphysics of

For

## Zoroastrianism



1201-1210

*Painting In Dresden Art Gallery*  
ZOROASTER

By Minocheher Hormasji Toot.







To, Shri & Smt. Manohar A. Yagrit

With best compliments,

From,

**R. S. Dhondy**

*Publisher*







# Practical Metaphysics of Zoroastrianism

By  
**Minocheher Hormasji Toot,**  
Hormazd Lodge, Dhondy Road,  
Deolali (INDIA).

With Foreword By  
**Dr. S. RADHAKRISHNAN**  
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of  
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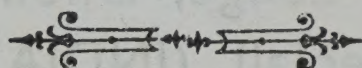
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## What is Metaphysics ?

Metaphysics means the Supernatural Science, beyond the Laws of Physics, the Spiritual Science of Knowing one's own true being, and ultimate becoming, in relation to all created beings, and the Supreme Being—the Creator of All.



“ I am so pleased to Know that you are now bringing out the revised and enlarged edition of your very practical book on our noble and sublime religion. It goes without saying that the revised edition will serve the long-felt need for not only Zoroastrians, but also for non-Zoroastrians, who are taking so much interest in our ancient religion as you rightly say, it is of great value to Indian as well as foreign students of Comparative Theology, Philosophy, Metaphysics; as also for seekers of Spiritual Knowledge.

Shri Erach A. Nadirshah, O.B.E;B. A.;B.E;B. Sc. (Eng); M. Inst. C. E. (Lond); M. I. E. (India); F. I. P. H. E. (Lond), Hon. Trustee, Parsi Panchayat Board, Bombay,

the library



## **Publisher's Note**

First edition of this book was published by me in 1957. It was out of print within six months thereafter. Owing to constant demand by Indian and Foreign students of comparative theology, philosophy and metaphysics, I am obliged to bring out this revised and enlarged second edition

May this book serve the votaries of Spiritual Knowledge, and illuminate with Light Divine, the war-torn world darkened by strifes and struggles, adversity and violence.

Promoting Self-Knowledge, may it pave the way to peace and goodwill on earth. Inspiring good deeds of benevolent service to humanity, may it guide the groping mankind on the Right Path of Divine Communion.

## **IN MEMORIUM**

In loving memory of dear departed souls. Dedicated at the Divine Feet of the Eternal Master Ratu Zarathushtra Spitaman.

---Publisher



## Review

by Editorial Board, Pageant Press Bulletin,  
New York U. S. A

“Practical Metaphysics of Zoroastrianism” is a concise and illuminating study of one of the world’s great religious and ethical disciplines. The author traces the historical background of this movement under the divine spiritual guidance of its founding leader, Atharva Zarathushtra. He shows how, from its very beginnings among the Aryan peoples, this was the first religion to do away with superstitious ritualism, to call for a belief, based upon moral considerations, in One Supreme Being-Ahura Mazda. This precise exposition of Zoroastrianism’s basic principles, together with a detailed analysis of its many doctrines, makes for an enlightening and stimulating reading experience.

In addition to AN UNQUESTIONED MASTERY OF HIS SUBJECT MATTER, the author has the ability to transmit his knowledge in clear and understandable terms. He carefully defines and explains each concept, each complex theory with painstaking



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care and patience. Thus, for example, his chapter on the dynamic relationship between good and evil, the Lifegiving Force (Spenta-Mainyus), and life corrupting force (Angra-Mainyus), is in itself a striking revelation.

“Practical Metaphysics of Zoroastrianism” is, thus, a most vital and worthy contribution to Spiritual Knowledge.”

Pageant Press Bulletin  
1-1-60

“I am glad to hear of the efforts made by Shri Minocheher to persuade our Scholars and Dasturjis to consider the importance of the study of our scriptures and research, so as to expound the metaphysical meaning of the texts. It is, no doubt, an important aspect of all theological studies, and I am sure our erudite Scholars and Dasturjis would be glad to listen to all that Shri Minocheher has to say and have earnest discussions with him.”

Sir Rustomji P. Masani, kt.  
President- K. R. Cama Oriental Institute



## FOREWORD

by Dr. S. Radhakrishnan.

In a short compass Sri Minocher Hormasji Toot gives us a sympathetic study of the cosmological, philosophical and ethical teachings of Zarathustra.

The Rig Veda and the Avesta have a common background. They developed distinctively when Indians and Iranians settled down in India and Iran. The reform effected in the Vedic religion by the Upanisads may be compared to what Zarathustra achieved in the Avestan religion, which he freed from narrowness and ritualism. Parts of India were under the influence of Iran during the empire of Darius. The contacts between our two countries were interrupted for some centuries until "the Parsees came and settled among their kith and kin in India, for the sole purpose of preserving their old Aryan religion." (I)



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Zoroastrianism influenced considerably the early development of Christianity. Belief in resurrection may have come to Judaea from Iran, though it has a different form. Mithraism played a dominant part in the early Roman Empire. Manichaeism popularised the dualistic doctrine in Europe.

All great prophets base their teachings on their personal experience. Zarathustra practised meditation and often attained the state of **samadhi**. The author writes: "By repeated occurrences of this high spiritual state, He completely lost his gross physical consciousness, and attained the super-conscious state of attunement with the All-pervading Infinite Reality" (2). In these moments of awareness, we are caught up, sustained and inspired by the Spiritual Presence that fills us with peace and joy, that frees us from fear and ill-will. The experience deepens our insight and stimulates our sympathy. Though it may not last long, it makes a perma-



## ( VIII )

nent change in our nature. As a result of this personal insight into Reality, Zarathustra proclaimed the doctrine of monotheism and gave a moral character to his religion.

The Fire is the symbol of the All-Pervading Light, Jyotiram Jyotih. We have two principles, independent and hostile to each other. The dualism cannot be ultimate as it is subordinate to the monotheism on which Zarathustra insists. The Supreme Ahura Mazda cannot be infinite if His existence is limited by that of Ahriman. Ahura Mazda who sees all, is omniscient, omnipotent, supreme, sovereign, good, beneficent and merciful. The special character of God as the leader and champion of the hosts of the good in the age-long war between Good and Evil is emphasised by Zarathustra. There are twin spirits, those of Good and Evil. The wise, the followers of Asha choose the Good, righteousness, truth, morality. They reach a supreme happy existence; while the most terrible punish-



## ( IX )

ments await the followers of the wrong, the druj. We can make or mar our future.

Good thoughts, good words and good deeds constitute the essence of sanctity. We must think rightly and act for the well-being of society.

The religion of Zarathustra teaches faith in the Transcendent Reality, the capacity of the human individual to intuit it by ethical life. The emphasis on right action of the great religions is of special importance at a time when there is a steady decline in values, decencies and proprieties of life, and increase in fear and fury, hatred and ill-will.

Kurma-Purana tells us that this country is called Bharat, because the descendants of Bharata live here. "Among these, women and men follow different professions and are known by different names. They are given to the wor-



ship of different gods and are engaged in different pursuits” (3). This country with its liberal tradition welcomed followers of all religions and strove to build up a multi-racial, multi-religious society. The Parsees have been greatly influenced by the spiritual climate of India and regarded themselves as sons of the soil, and made impressive contributions to the material and spiritual welfare of this country of which we are all proud.

Peaceful co-operation among the followers of the different religions has been our motto. With the march of time we are sure that the world has to become an interdependent society and accept this principle of peaceful cooperation.

New Delhi,  
26 June, 1957.

(1) P. 8.

(2) P. 10.

S. RADHAKRISHNAN.

Vice-President

of India.



(3) “tam varsam bharatam nama bharati yatra  
samtatih. bharatesu striyah pumso nanavarnah  
prakirtitah nana devarcane yuktah nana  
karmani kurvate.” (Karma Purana.)



## Introduction

From times immemorial, Aryan Sages renounced the world, to get engrossed in worship of their cherished deities. They led austere ascetic life, to undergo heavy penances, and to sing hymns in eulogy of their beloved pantheon. Because, their celebrated monarch, Yima Viva-  
ngham (Vedic—Yama Vivasvat; Iranian—Jamshed). could not realize the Immortality of the Soul, (Vide, Zamyad yasht and Rigveda 10-13-4), whilst acclaiming divinity for himself. he succumbed to inglorious death. Thereupon, Kaikaus (Vedic—Ushna Kavya; Avestic—Kava Usha), with eagerness to unlock the Divine Mystery, flew from the earth in high heavens, driven by eagle yoked vehicle, to carry out astral observations; but failed in his lofty design. This fact is recorded in rigveda (1-83-5), and in Iranian literatures.

Regarding these as vain plights; his successors Kai Khushro (Vedic—Kava Srusava),





**KAI LOHRASP**

**DIVINE RADIANCE**

**RATU ZARATHUSHTRA**

Manifestation of the Eternal Master. Ratu Zarathushtra, for imparting Divine Vision and Spiritual Knowledge, unto the Holy Sage engrossed in the Divine Worship.







and Kai Lohrasp, renounced their throne, to get engrossed in Worship of the Unknown Transcendent Divinity; and thereby seek the self-emancipating Divine Vision.

These intensely devotional enterprises of the Aryans, could knock the Heavenly Gates. So, the most Benevolent Self-Existent Life-Giver, in His Infinite Mercy, gave immortal birth to the Eternal Master, perfectly attached with His All-Pervading Reality; to reveal metaphysical Knowledge of attaining the Divine Vision and Spiritual Communion of His Absolute Being, and thereby to realize the indestrucibility and immortality of one's incarnated Soul. (Vide, Farvardin Yasht and Rigveda, 1-83-5).



## THE DIVINE MISSION

“With Enlightened Superb Mind I who perfectly attain Ye, O Omniscient Self-Existent-Life Giver! Grant by attachment with The All-Pervading Reality unto mine,

The accomplishments which are indeed of the corporeal and mental existences;

Whereby the Spiritual Rapture is bestowed within the Radiant-Self.” (Gatha Ahunavaiti Ha 28-2).

“The non-duality which indeed as the greater good for the soul evolving in dual-masculine and feminine characters) could not be perceived through these (ever changing phenomena of life and death);

Hence I come to you all as the Eternal Spiritual Master, the Omniscient Self-Existent-Lifegiver of both these (sexes) has made known (to the world)., Whereby we would live (for ever) attached with the All-Pervading Reality, (Yatha Ahunavaiti, No. 31-2.)



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# The Original Home of Zoroastrianism

According the Avesta and the Vedas.

## (I)

The scholars of comparative religion by accurate study of the Vedas and the Avesta, have come to definite conclusion, that both have originated from the common religion of the ancient Aryans, who inhabited the regions between Tigris and Indus. The ancient Aryans had migrated to these regions from their original home in the coldest Arctic Regions, wherein originated their ancient cult of Fire and Sun worship, and the Ritualistic Order of Soma-sacrifice, for extracting ceremoniously the invi-



gorating intoxicant beverage, which was much liked by the ancient Aryans, as an indispensable life-securing elixir, quite essential to the inhabitants of the coldest regions. When their original home in the Arctic Regions was threatened with destruction by impending glaciation and freezing winter, they migrated southwards, and ultimately inhabited the regions between Tigris and Indus rivers.

The Indus valley of the land of Sapta-Sindhu was the home of the Vedas, and the adjoining plateau of the Iranian high lands was the home of the Avesta,—the twin original scriptures of the ancient Aryans. Both these contain the clear evidences of their original home in the coldest Arctic-regions. The great patriot and master scholar Lokmanya Tilak has given these evidences in his masterly work “the Arctic Home in the Vedas”, which every scholar should study in order to be acquainted with the original home of the Aryans and their immemorial cultural.



The religions of the Avesta and the Vedas clearly furnish the background of the coldest Arctic regions, wherein they originated; and many otherwise ambiguous events narrated therein, can only be clearly understood in the light of this background. Thus the Avesta and the Vedas, both preserve the records of the original Aryan-religion, practised in their ancient homes—the regions between Tigris and Indus. Both these works are contemporary records of a single Aryan community that inhabited the Tigris Indus regions; but after their split, these works have become the original scriptures of the Iranians and the Hindus. But affinity between these two scriptures is so great and extensive, that nobody can deny the fact that once they formed the literature of a single Aryan race, who followed a common religion and spoke a common language.

“The affinity of the oldest form of the Avesta language with the dialect of the Vedas is so great in syntax, vocabulary, diction, metre and



general poetic style, that by mere application of phonetic law the whole Avesta stanzas may be translated word for word into Vedic, so as to produce verses correct not only in form but in poetic spirit. Although the religious reform of Zarathustra brought about a very considerable displacement and transformation of mythological conception, still the agreement in detail, in mythology no less than in cult, are surprisingly numerous". ( Prof. MacDonell—Vedic Mythology ).

### ZARATHUSTRA'S REFORMATION

Zarathustra's reformation of the original Aryan religion, was the cause of schism between the Western and Eastern Aryans who came to be known, subsequently, as the Iranians and the Hindus. Zarathustra was an Atharva, that is, He belonged to the priestly order which occupied prominent position amongst the Vedic and the Avestan people. Atharvas are greatly



respected in the Rigveda, and referred many times in this oldest Hindu scripture, as the principal priestly order of the ancient Aryans. They were the chief performers of the Soma sacrifice and custodian of the Holy Fire. The word Atharva is derived from the Avestic 'Athra' meaning 'fire'; its Sanskrit equivalent being Agni. Thus the Atharva means the custodian of the Holy Sacrificial Fire. Zarathustra and his priestly adherents are known by this designation, even upto the modern time but the modern Hindus have no knowledge of this original Rigvedic priesthood—the Atharvas.

## ZARATHUSTRA'S ENLIGHTENING MISSION

Atharva Zarathustra flourished at the time "when along with other Aryan people the Persians also worshipped the elemental gods of nature, whose favour was not to be won by any moral duty performed or service of love. This, in fact, was a crude beginning of the scientific



spirit trying to unlock the hidden sources of powers in nature. Then comes the great teacher, and in his life and mind the hidden fire of truth suddenly burst out into flames.....Rather of all teachers, Zarathustra was the first who addressed his words to all humanity, regardless of distance of space or of time. Zarathustra was the first prophet who emancipated religion from the exclusive narrowness of the tribal gods of a chosen people, and offered it to the universal man. This is a great fact in the history of religion.....There can be hardly any question, that he was the first man we know who gave a definitely moral character and direction to religion, and at the same time preached the doctrine of monotheism, which offered an eternal foundation of reality to goodness as an ideal of perfection. The orthodox form of worship included animal sacrifices, and offering of Haoma ( Soma—the intoxicant beverage ) to the devas. That all these should be discountenanced by Zarathustra, not only shows his courage but the



strength of his realization of the Supreme Being as Spirit. . . . It is amazing to see how Zarathustra was the first among men who crossed this distance with a certainty of realisation, which imparted such a fervour of faith to his life, and his words. The Truth which filled his mind was not a thing which he borrowed from books or received from teachers, he did not come to it by following a prescribed path of tradition, but it came to him as an illumination of his entire life, almost as a communication to his personal self.”—Dr. Rabindranath Tagore. (The Religion of Man).

## ZARATHUSTRA—UNLOCKED THE DIVINE MYSTERY

It is clearly stated in the Avesta that Zarathustra was the first and foremost Athrava who has shown to mankind the Divine Path of realising the Supreme Being. Before him, Yima Vivanghat and Kava Usha had tried to unlock the hidden divine mystery, but could not



succeed, hence the Atharva came as the first Divine Guru. This historical fact has complete support of modern researches. Even in the Rigveda, we find the complete support to this historic fact.

The Rigvedic rishi states that “Atharva first established that (divine) Path by ( his personal ) sacrifice, and as the beloved Sun ( of spiritual illuminations ) and guardian of the Law he arose ( in our esteem ); ( whereas ) Ushana Kavya as the follower of Yama drove off the earth, ( so ) we adore the Immortal Birth ( of Atharva )”. ( RV. 1-83-5 ). We can thoroughly grasp the meaning and purport of this statement in the context of the Avesta, and can assert that the Atharva mentioned here is none else but Atharva Zarathustra, who flourished amongst the oldest Rigvedic rishis and preached His Divine Gospel to all humanity. The other two personages mentioned here are none else but Kava Usha and Yima Vivanghvat of the Avesta.



Thus all these personages are Indo-Iranians. We find many common events regarding them mentioned in these twin original scriptures of the ancient Aryans—the Avesta and the Vedas.

### ZARATHUSTRA'S DIVINE MISSION

We find many echoes of and reactions to Atharva Zarathustra's mission in the Rigveda. Zarathustra preached the gospel of Monotheism—the worship of One Ahura (Asura),—the Supreme Life Giver, and denounced the polytheistic Deva-Worship. We find a clear echo of this in the Rigveda in these words : “The great Asurahood of the devas is one unique” ( 3-55 ). “The ancient gods (devas) have submitted their powers to the dominion of Asura”. Zarathustra's doctrine of “the One beyond Seven Immortals,” is echoed in the Rigveda thus : “Vishva-Karma, the Creator of the Universe is Maker and Disposer.....They speak of the One beyond the Seven Rishis.” Zarathustra's denunciation



of the malignant characters of the popular devas, is thus echoed in the Rigveda. "He ( the Agni ) preserves us from the malignity of Varuna, from the malignity of the Maha-deva." (1-128-7).

## REFERENCES IN RIGVEDA

However, Zarathustra's denunciation of the Indra cult and His prohibition of animal sacrifices and the indulgence of the intoxicant soma, connected with Indra worship, made Him unpopular and greatly despised amongst the Indra Worshipping Aryans. Thus, a permanent rift was created between the followers of Atharva Zarathustra and Indra worshippers. We find clear references to this schism in the Rigveda. In one of the several passages referring to this antagonism it is stated—"Indra subdues the white-complexioned rebel, one who is the Chief of Maghvas and friend of Kava."

Commenting over this verse (5-34-3) of the



Rigveda, Mr. Chatterji says, "I think that all the four adjectives used here aptly apply to Dharmaraj Zarathustra, and point to him. He is said to be a rebel, very fair in complexion, Chief of the Magha and the friend of the Kava. If the Rigveda knew the Persians and the Medians and the Parthians to be the opponents of the Indra cult, it is not unlikely that Lord Zarathustra also was known to it, and very probably it is he who is described here as a rebel, white-most, the Chief Magian and the friend of the Kava. This is a fact of capital importance. If Mazda Worship was known to the Rigveda, some portion of the Avesta must have been known to it, and the Gathas which is the oldest portion of the Avesta, must have been known at the time. That makes the Gathas and its Prophet Lord Zarathustra, almost contemporaneous with the Rigveda." These views of the learned Hindu scholar of the Avesta and Vedic literatures, are quite correct. In the Gathas, Atharva Zarathustra calls himself a Maghva



and the friend of Kava Vishtaspa, the ruling monarch who embraced Zoroastrianism.

In this comparative light of the Avesta, none can deny this conclusion of the learned Hindu scholar, that this Vedic passage refers to Zarathustra and His chief disciple Kava Vishtaspa, who actively opposed the Indra cult. As this opposition and denunciation grew more and more formidable by the ever increasing followers of Atharva Zarathustra, who insisted upon the sublime Worship of One Ahura Mazda the Most Benevolent Creator of the Universe, the Indra worshippers retaliated by stigmatizing the very word "Ahura," which was originally used as the epithet of the Supreme Life-giver; as the very etymology of this world Ahura=Asura indicates:—(Asu=Life-breath+ra=to give, i.e., the Life-giver). Thus, in the Rigveda we find the word used in two opposite or contradictory senses; for the Supreme Life—Giver as well as in the stigmatized sense, for devil.



After this stigmatization of the word Asura, it was always used in the Vedic and post Vedic literatures, in the bad sense for devil or devilish power. Consequently Zoroastrians retaliated by stigmatizing the word 'deva' to mean malignant vicious, capricious devilish beings.

### THE SCHISM

Thus, members of the single Aryan race, separated themselves into two distinct communities, Iranians and Hindus. The word 'Hindu' is Iranian. To denote those Aryans who domiciled in the regions around Sindhu River.

After the split, the Hindus spread themselves in the valley of Ganges and Jamuna, and in other parts of this sub-Continent, where they came in contact with dark coloured aborigines of this land. We find several references of this contact in the Rigveda and other Vedic and post-Vedic literatures. They gradually



assimilated the culture, religion and customs of those native aborigines. Thus they began to worship un-Aryan gods and goddesses, which have figured prominently in post-Vedic literatures. They also took to image worship and rigid caste system. Thus the rift was broadened between themselves and their Iranian brothers who abhorred image worship and caste system. On the other hand Zoroastrian Ianians, led by Atharvas, stuck to the Aryan form of Fire and Sun worship, and continued to adore Mithra, Airyama, Apam Napat, Armati, Purandhi, Soma, etc. which find prominent place in the Rigvedic worship. This procedure is still continued by the modern Zoroastrians in Iran and in India. who keep the Holy Fire perpetually burning, as was the custom amongst the Rigvedic Aryans. They even regularly perform symbolic Haoma (Soma) ritual, which formed the principal liturgy of Rigvedic Aryans.

### IRANIAN SOCIETY

Iranian society was divided in four classes:



Atharva (Priesthood). Rathestar (Princely Warriors or Militia); Vastryaos (Agriculturist and Traders) and Hutox (the Artisans); but they were purely professional classes and not castes; moreover they had no untouchables amongst them. Iranians attributed this class system to Yima Vivanghvat (Yama Visvashvat) of yore, who originated this system. Of course this class system was hereditary, but there was free scope of inter-marriages and inter-mixing amongst one another.

## ZOROASTRIAN METAPHYSICS

Iranians and Hindus, thus separated from each other, continued their mutual contact and trade relations, and even after ages they could recognize their original relationship. Mahbharata distinctly says: "O. Prithu's son," this is said, "in the war between the Devas and the Asuras of yore, the Asuras were the elder brothers and the Devas the younger." (xii-1184).



It is an historical fact, recorded by classical Greek writers and in Bahistun inscriptions, that the Persians under Darius and his successors ruled over North-Western India for nearly two centuries 520-330 B. C., and received annual tribute equivalent to nearly a million sterling. "It was not merely an extension of kingdom, the proofs are numerous that the Persians had also extended their influence over the Indian Arts... The scholars agree that, in latter development of Mahayana Buddhism, the Zoroastrian influence is unquestionable. That the Persian influence affected Hinduism also is discussed by Sir Charles Eliot in his book named "Hinduism and Buddhism", from which I quote the following:—"The Brihat Sanhita says that the Magas—(i.e. Magi the Zoroastrian priesthood) who are the priests of the Sun (Mittra-Mithra), are the proper persons to superintend the consecration of temples dedicated to the Sun-God, Mittra. The clearest statement about this cult are to be found in Bhavisya Puran as to its in-



troduction in India, which is obviously based upon history. By the advice of Gurumukha, priests of King Ugrasena, imported some Magas from Saka-dwipa. That this refers to the importation of Zoroastrian priests from Persia is made clear by the account of their usages; such as the wearing of a girdle called Awyanga (Avestic Aiwyaṅga) round their waist, etc. is clearly described by the Puran. It also says that they were descended from a child of the Sun, called Jarasast, which no doubt represents Zarathustra". (Dr. Tagore in Vishva-Bharati ). (Vol. I, part III; August-October; 1926). This account of Magas in Bhavisha Puran gives so exact details of the usages corresponding to the Zoroastrian priesthood that no doubts remain as to their identity. The advent of these Magas or Atharvas, synchronizes with Atharva-Vedic-Upnishadic period, which has totally revolutionized Hinduism. "The faiths of the Vedas was untouched by Zoroaster's monotheism, yet in them we may discern at first a struggle towards it, and then in the



Atharva Veda a reaction towards magic, but we have no evidence that the Atharva Veda owes anything to the indigenous Magicians of India. It was indeed rather a revival of Iranian practise". ( Encyclopaedia Britannica. Vol. 12. Ed. 14 ).

We find from Mundaka Upanishad that even "the source of the Brahma Vidhya which it expounds, is attributed to the Atharva." From the close study of the comparative philosophy of the Zoroastrian Gathas and the Upanishades, Mr. Jotindra Mohan Chatterji rightly describes the Gathas as the first and the original Upanishad (vide the Ethical Conception of the Gathas).

Thus the Aryans, separated as the two communities—the Iranians and the Hindus—continued their mutual relationship and when Persia was swayed by Arabic fanaticism, Parsis came and settled amongst their kith and kin in India, for the sole purpose of preserving their old Aryan religion.



## CHAPTER II.

# Lord Zarathushtra And His Sublime Theosophy

## THE NON-ARYAN BELIEFS

Lord Zarathustra, whose followers the Parsis are proud to be, flourished in the remotest age, when mankind was submerged in superstitious beliefs, and worshipped the ghosts of the dead persons, and other elemental spirits, that they believed, to hound over the earth, craving animal and human sacrifices as their prey, destroying and harming those who offended them. Over and above these blood thirsty vampires, they also worshipped the multitudes of imaginary gods and goddesses possessing human attributes, as anger, passion, greed, jealousy, and lust for power and pomp. By sheer imagination of the gross human mind, these gods and goddesses were depicted as



covetous and capricious beings, demanding appeasement by bloody rites and sacrifices; and that all human sufferings on the earth and in the heaven were attributed to the ill-will and caprice of the unappeased detities. Such were the religious beliefs of the non-aryans of that time, as is evident from the ancient records of Egyptians, Summerians, Assyrians, Babylonians and other non-aryan nations of the world.

## THE CREEDS OF ARYANS

Lord Zarathushtra belonged to the Aryan race, who abhorred these creeds of the non-aryans, as we can see from their ancient religious records, the Rig Veda and the Zend-Avesta. These people, who considered themselves cultured, as their name implied, worshipped the outward luminaries like resplendent Sun, moon, stars, fire and light, as well as the other outward forces of the nature and the mother earth. They deified them, composed songs in their

praises, attributing their human qualities and characteristics of wrath, passion, greed etc.; as well as other fantastic super-natural qualities. Such wrathful gods and gooddesses were appeased by continuous offerings of sacrifices called by them “Yagnas”. Such are the gods and goddesses with their elaborate ritualism depicted in the Vedas.

### HOLY ZARATHUSHTRA

Lord Zarathushtra belonged to the priestly aristocracy called Athravan i.e. the holy custodians of the sacred fire, who are also greatly revered in the Rig Veda, the most ancient scripture of the Hindus, as the beloved and noble priesthood of the Aryan race.

From His birth Holy Zarathushtra displayed highly developed talent and spiritual powers. It is said that He laughed at His birth, manifesting thereby, that He was conscious of His future



mission on earth. He was devoted to religious worship and social services with piety, compassion and righteousness, from His childhood. He unceremoniously refused to accept the superstitious notions and beliefs pertaining to polytheism, taught to Him by His elders and teachers, and even exhorted them to discard such false and imaginary ideas relating to the existence of the multitude of independent capricious deities, who were required to be pleased and flattered for earthly boons and mundane joys in heaven. He even performed miracles to dispel fears regarding these imaginary pantheon, from the minds of the masses, and to prove His Superior Wisdom and Lofty Spirituality. He opposed blackmagicians and sorcerers and exposed their fictitious black arts. But He had to face great persecution at the hand of the credulous and fanatic peoples.

Whilst engaged in religious worship of the outward luminaries according to the old Aryan

religion, He used to get so much engrossed in His devotion, that He often fell in deep meditations, and used to forget His earthly physical existence and the environments around Him, and got Himself absorbed in the divine ecstasy. By repeated occurrences of this High spiritual state, He completely lost His gross physical consciousness, and attained the Superconscious state of attunement with the All-pervading Infinite Reality.

### SPIRITUAL MISSION

In such a high state of beatitude, He realized the spiritual Vision of One All-subsisting Ultimate Reality pervading all forms and phenomena in nature, called by Him "Ashavahishta". Eventually the Divine Enlightenment unfolded to Him, and with the Insight of Wisdom and Spiritual Cognition, He clearly realized the All-pervading Existence of the One Self-Existent Absolute Infinite Being, whom He called "Ahu".



By the attainment of Omniscient Wisdom, He further realized that this Impersonal Absolute Being "Ahu", manifesting as the "Almighty Intelligence," has become the Giver of Life and Light, hence Zarathushtra named this Absolute Personal Being "Ahura-Mazda", meaning, the Self-Existence Life Giver (Ahura) possessing the Almighty Intelligence—(Maz+da).

### SEVEN-FOLD ASPECTS

In constant communion with Ahura-Mazda, Zarathushtra came to the realization, that this One Supreme Creator has manifested His Seven-fold Infinite aspects in His Creations. These Divine Infinite Emanations, are called "Amesha Spentas" by Zarathushtra, and He named them as follows:

(1) Mazda—the Almighty Creative Intelligence.

(2) Vohu Mano—the All-Subsisting Benevolent Mind

(3) Asha-vahista—the All-pervading Sublime Reality.

(4) Khshathra Vairya—the All-sustaining Absolute Power.

(5) Spenta Armaiti—the All-thriving Perfect-Love, (mother aspect of the Creator).

(6) Haurvatat—the All-Embracing Whole-Being.

(7) Ameretat—the All-Evolving Immortality and Infinitude.

## TIME AND SPACE

Thus manifesting Himself Sevenfold, from His Ever-the-same-Changeless Absolute Being, beyond the Time and Space; Ahura-Mazda has created this Universe, through the Twin Spirit-Forces, produced by His Almighty Intelligence, and displaying opposite characteristics of Unfolding and Straitening. By their harmonious



coalescence He created Life and Matter; both of these simultaneously evolve in the Universe by the counter-actions of these Twin Spirit-Forces, called Spenta-Mainyus and Angromainyus. Both Life and Matter evolve within the Relativity of Time and Space and display the polarity of "the Better and the Base", manifested by these twin Spirit-Forces. Both Life and Matter evolve from "the Grossest Base to the Better and Higher Spirituality," ultimately evolving the Cognition of the Unity of Life and the Coherence of Matter, culminating in the Best Equipoised Super Mind—"Vanishtem Mano," of the Perfectly Evolved Person, like Zarathushtra. Who overpowers the straitening Spirit-Force—"Angro-Mainyus," by its counter Spirit-Force—the unfolding Spenta-Mainyus, and attains the Unbounded Freedom for His own self, emancipating His Soul from the entanglement, clutch and grip of the material sheath, or physical vestment, caused by the Straitening Spirit-Force.

Thus, by overpowering Anglo-Mainyus, which has caused straitening and entanglement within the material organism, Zarathushtra realized through the unfolding Spirit-Force, the All-Pervading Reality of the Self-Existent Absolute Being, and became the master of His Own Subliminal Self, unfolded within all living organism. Thus assimilating all seven-fold aspects and sublime attributes of the Absolute Self-Existent Being, the Truthful Zarathushtra manifested Himself on earth, as the Righteous Deputy of the One Supreme Creator Ahura Mazda.

He had withdrawn Himself from all social activities, and utilised full ten years in the Mount Al-Bruz, for this unique and unprecedented Divine Realization. From thence He again appeared amongst the masses to preach His Divine Gospel. He exhorted all, amidst the tremendous opposition and harassment of the vested interest, to renounce all superstitious beliefs and become the worshippers of One



Supreme Benevolent Divinity—the Almighty Creator and Omniscient Life Giver, Ahura Mazda. He expounded, through His Divine Songs—the Gathas, the Doctrines and Precepts of His sublime Religion leading towards the Beatific Union with Ahura-Mazda.

### CAUSE OF THE EVIL

He attributed all evils, adversities, hostilities, mishaps, defects, viciousness and violence apparent in the Universe; to the straitening process of Angro-Mainyus, which has created the vested interests by straitening the life and soul, within material vestment, by the entangling web of alluring illusions, and by erecting barriers of separations and segregations.

In order to resist and ultimately to overpower this straitening Spirit-Force—the primal cause of all evils, mankind must cooperate with the Unfolding Spirit-Force—Spenta Mainyus,

by all-loving good thoughts, all-enlightening good words, and all thriving good deeds of selfless service; sacrificing the individualized being for the good of all living beings.

The transgression of this Golden Rule, is the cause of all sins and sufferings to which human beings are subjected by their own ignorance. Hence according to Lord Zarathushtra's teachings, religion means the knowledge of "the Self-Sacrificing Divine Character dedicated to Mazda's service", called in the Zend-Avesta, "Daena Vanghav Mazda-yasni". Zarathushtra Himself manifested this "Divine Character" by dedicating his Whole-being for the good of entire humanity. He exhorted whole mankind to emulate and adopt the same for their eternal well-being and happiness,

Subsequently, all those who have perfectly emulated this "Divine Character"—"Daena Vanghav", have become renowned as the Saviours and Benefactors of humanity, as the Prophets and Masters of mankind.



# Altruistic Zoroastrianism or The Divine Art Of Righteous Living.

## CHAPTER III

The Parsis of India and Persia profess the ancient religion of Lord Zoroaster, the Great Master born in ancient Persia. This religion has survived many vicissitudes through long ages; and it flourishes still, if not in all its ancient glory, yet many of its distinctive features are preserved practically in tact. In the earlier days of its greatness, its adherents were to be counted by millions and had a considerable literature; but the repeated conquests of Persia by foreigners, have caused the destruction of a greater part of religious literature, still its essential parts, the Gathas are preserved in tact. Centuries of persecution and oppression have considerably reduced the numer of its adherents, still its influence is universal. But small though its

literature and few the followers may be, this Religion and its Noble Principles possess universal and elevating features, which have always raised the admiration and respect of those who have studied this religion.

Zoroastrianism flourished originally in the land of ancient Iran, which comprised modern Persia, Afghanistan, Baluchistan and certain other adjacent districts of North Western Pakistan and later on extended also to certain parts of Asia Minor and Egypt.

### RATU ZARATHUSHTRA SPITAMAN.

The founder of the Religion, Holy Spitaman Zarathushtra, or Zoroaster, the descendant of Spitama, lived actually in flesh and blood and is not a mythical personage. This is evident from the scriptures of the Parsis the Zend Avesta, as well as from the Rigveda—the most ancient scripture of the Hindus. Zoroaster's father's



name was Pourushaspa and mother's name was Dogdo. He was born in the province of Rae in the family house of princely Pourushashpa. The exact date of his birth is not known, but, He flourished approximately nine thousand years ago, when the Kyanian dynasty was ruling in Persia, under the King Kai Gustaspa. We have no complete history of His childhood and education. He had to suffer much from His opponents, for His abhorrence of the old superstitious customs and practices in vogue. The personality of Zoroaster combined in Himself the threefold characters of a prophet, a philosopher and a poet. His name has been revered as such throughout the civilised world from most ancient times to this day, but the Avesta scriptures genuinely depicts His real personality, as the Eternal master of the Universe. In the Avesta He is clearly depicted as a Super-human Being ranking with "Yazats", that is to say the Worshipful Divine Being. Even the great classical writers and philosophers who flourished four

centuries B.C. in Greece, namely, Aristotle, Plato, Eudoxes, Xanthus and others have written very highly of Zoroaster and His Religion, and have placed Him some six thousand years before their own time.

Those who can conceive the infinite possibility for the development of the spiritual powers within ourselves, will understand the position Zoroaster occupied in this world, and in the Universe, as Ratu, i.e., the Perfectly Evolved Person, attuned with the Infinite All-Pervading Reality—"Ashat chit hacha."

### WHAT IS ZOROASTRIANISM ?

Just as there are degrees and stages of development in physical, mental and intellectual spheres, so are the various spheres and stages of spiritual evolution and unfoldment. There are mighty Archangels and Angels and they differ in degrees of spiritual capacity. Prophets



and Saints who have developed their spiritual faculties of responding to the Divine Forces at work in the nature, are the souls far advanced and much higher in strata than the souls of the generality of mankind. Geniuses and master minds differ from savages and ordinary men, in points of intellect; so do Prophets and Saints differ from others in points of spiritual progress. Such advanced souls can have communication with God and His angels; and Zoroaster as the Perfectly Evolved Person was destined to be the Deputy and Personal Representative of Ahura-Mazda—the Omniscient Self-Existent Absolute Being. Such a mighty Soul can never be considered to be on the same level as that of an ordinary saint or philosopher. No doubt Zoroaster came down to earth as a Master, but at the same time He was quite distinct from ordinary saints or saviours, being verily the Perfect Representative of God Himself. Hence His Religion is verily the Divine Revelation. His Religion aims at the sublimation

of the will power of mankind, through the education based on perception of the Truth, and the acquisition of Divine Knowledge. Whereby, mankind is made conscious of the Supreme Benevolence of the Almighty Providence, which ultimately uplifts the human souls to become fit to be in tune with the Creator Himself.

### THE TRUE RELIGION INCULCATES THE SUBLIME FAITH.

The most essential element of a sublime religion is the cultivation of whole hearted trust and love towards God; which is manifested by the sublime personality of the spiritual leaders, called prophets and the saviours of humanity.

The Zoroastrian Religion inculcates sublime faith in the absolute existence of One Supreme Being, and Perfection of the Master in the revelation of His Divine Will and Design to men—which is called “Ahunavar”; and in man’s



obligations to the Divine Will; and the accountability of mankind to the Benevolent Creator for the deeds done by one's own free will; the sound faith in the Divine Retribution resulting in rewards and punishments; and in true piety of life by the practice of all moral and religious duties righteously.

## RELIGION AND SCIENCE.

Religion differs from science and scientific knowledge in this, that religion does not merely illumines one's understanding with the light of Reason, but it sublimates and strengthens one's will, impelling it to embrace its true goal; and directs its efforts to attain that Ultimate End, which in Zoroastrianism is called, the Beatific Union with Ahura-Mazda. Religion is the natural urge of mankind, by which one surveys various faculties, tendencies and powers of one's soul, and finds that they are required to be developed to bear testimony to the Truth. This

religious search by one's own reason, unfolds the ideas which uplift one's soul to Unknown Divinity. That is the consequent result of this religious urge. It makes the soul aspire for the constant communion of the Highest Divinity, by researches into the physical and metaphysical spheres.

### LIGHT OF REASON AND GUIDANCE OF CONSCIENCE.

This urge awakens the conscience of mankind. Hence Zoroastrianism teaches that conscience is the true spiritual faculty of the soul, tending to religious research. Its convictions of right and wrong, good and evil, are inspired by the idea of a Divine Authority, most powerful than man's, which dominates and enforces the human volition to search out the Divine Truth in the manifested nature. Thus, mankind develops an inward conviction of the presence of Divine Authority which reveals through one's conscience,



approving or condemning one's thoughts and actions, beliefs and aspirations.

### INTUITION.

The awakened conscience develops the faculty of intuition; which prompts to aspire what is higher, nobler, beautiful, good and true in nature; to wonder at and admire God's incomprehensible Majesty, and the vast Infinitude. It was this faculty of intuition that inspired Zoroaster and His followers to admire the sublime beauties and laws of nature; and made them adore the resplendent Sun, the Moon, the Stars, and various other objects like fire, light, mother earth, vast masses of water, vegetable kingdom; all nature's Organisations and the Divine Order, besides; and ultimately enabled them to perceive the One Infinite Reality pervading all forms and phenomena in Nature.

### SUBLIME DEVOTION.

Thus a man of true faith kindles the spark

of devotion within his heart, and acquires the spiritual urge to see the Divine Reality—Unseen Transcendent and Invisible; with the mind to know, the heart to love and the will to obey this Highest Divinity. Thereby man gets inspired to uplift his Soul, and to cultivate the benevolent nature and enjoy spiritual illumination, by means of firm reliance on his Godly Conscience. Hence Zoroastrian Religion teaches to cultivate one's conscience for right conduct, with skill in actions, in all departments of human life—social, political, economical, commercial and spiritual; So that guided by intuitive reason, mankind may be enabled to think rightly, and to regulate manners and customs of the society, for the social growth and well being of all. Thus, aesthetic sense about beauty and styles, about religious ceremonies and the worship of the Deity; and about sociopolitical procedures, and economic well being, is developed amongst mankind. Thereby right and conscientious skilful conduct which thrives the soul, and opens the great



future for physical, mental, intellectual and spiritual culture of mankind gets determined, as the religious duty. The Law Book expounding the Laws of Right Conduct in Zoroastrian Religion, is called “Vendidad”—(Vidaevo-dat).

### THE LAW OF SELF-REALIZATION.

This Law denounces the age long superstitious belief that man's destiny is governed by the caprice of avenging deities. The Law of Vendidad as revealed in the Sacred Books of Zend Avesta, is defined as “Mazdayasni Daena”; meaning theaeby “the character that develops the worshipful conscience for the One Self-Existent Omniscient Divinity, by offering self-sacrifice unto His Supreme Being.” Thus, The worshippers while tying the Kusti,—the Sacred Girdle,—over Sudre,—the White Sacred Shirt,—the symbols of Zoroasrianism, assert their Faith in the Law of “Self-Realization.” This Law of Self-Realization leads mankind to good thoughts, good words and good deeds, and to

the Life of Righteousness, i.e., of the right, efficient, skilful conduct, for the amelioration and emancipation of all evolving beings; culminating in “Khaetwadath”, i.e., self-dedication.

### THE DIVINE REVELATIONS.

This Law is revealed in Zoroastrian scriptures called “Zend Avesta,” meaning—“the Revelations of the Unknown ( Divinity ),” as the foundation of the Zoroastrian Doctrines, which are the direct Revelations of the Supreme Self-Existent Omniscient Being unto Holy Zarathushtra. Holy Zarathushtra who retired from the outward world into the solitude of the lofty mountain Alboarz, and stayed there for ten years, got totally absorbed in deep devotion and constant meditation of the Unknown and Invisible Reality, and ultimately succeeded in getting the Inner Vision of the One Self Existent Absolute Infinite Being, whom He called Ahura Mazda. By constant in-tune-ment with



this Divine Being, He elevated His consciousness to the super state of Spiritual Enlightenment and came in permanent communion with this All-Pervading Infinite Reality. He thereby became Divinely Inspired and received the Revelations of the Omniscient One, which are recorded in the “Zend Avesta.”

### PERSONAL REALIZATION

Having personally realised the All Pervading Reality, He taught through His Divine Songs, the principles and precepts leading towards this Beatific Union with Ahura Mazda. This Highest Goal can be attained by the fulfilment of this Divine Law of Self-Dedication for the Eternal Good of all evolving beings in the Universe. To achieve this ultimate aim of relative existence, purity of thoughts, words and deeds is quite essential.

### PRAYERS AND ATONEMENT

Hence, the Self-purifying common prayers

for the masses are contained in 'Khorde-Avesta'. The lofty Divine Hymns of liturgical services, for attaining Holy Communion with Ahura Mazda, are contained in the Yazashni. Yashts are the compositions in praise, invocation and appreciation of Yazatas, i.e. Holy Celestial Beings, possessing super natural powers and virtues, who help mankind to reach this Highest Destination.

The Nyaesh are small compositions to be recited in the glorification of one or other of the God's great creations, viz. Khurshed (Sun), Mah Bokhtar (Moon), Meher (Light preceding the rising of the Sun), Atash, (Fire), Avan Ardvisur (Waters) by whom life on earth is sustained. These self-purifying and devotional prayers lead one's soul to The Glorification of the Divine Aspects of the Creator.

#### THE DIVINE WORSHIP

By the glorifications of One Supreme Creator and His Sevenfold Aspects manifes-



ted in His Creation, through devotional prayers composed in Holy Book called Khordeh Avesta; and eulogizing good thoughts, good words and good deeds of Ratu Zarathushtra, one can be in tune with the Benevolent Creator. With this idea of worship inculcated in the mind, a Zoroastrian performs daily ablution and ties the Kusti,—the Sacred Thread—over the White Shirt—"Sudreh", made from any white cloth of fine texture, indicative of the subtlety of the soul and purity of conscience. White being an indication of purity and cleanliness outward as well as inward, is verily regarded as the emblem of Zoroastrianism. It is also regarded by the present medical science as the most hygienic colour, and is worn by surgeons and nurses, as well as by the scientist engaged in the laboratory experiments. Hence the white dress is always put on by Parsi priests, as well as those amongst the laity who attend the religious functions. This white dress is also put on by the corpse bearers for observing sanitary and hygienic

principles so highly extolled by Zoroastrianism, and protect themselves from the contagion of the putrefying corpse.

## THE ZOROASTRIAN RITUALISTIC-ORDER HOLY INITIATION.

The Ritualistic Order of Zoroastrian Religion comprises all phases of life. It imbibes the life of Mazdayasnans with devotion, purity, sanctity and righteousness. It begins with the investiture ceremony of a child called 'Navjot', when a child is initiated in the Zoroastrian Society. It is enjoined that a Zoroastrian child between the age of seven and fifteen must be invested with Sudreh and Kusti, which are the visible symbols or emblems of Zoroastrian Religion. As said before, Sudreh is made of white cloth made in a peculiar way, and the Kusti is a peculiar kind of girdle, woven with 72 threads, made from white lamb wool, as being symbolic of meekness and innocence, and reminding



the wearer to lead a life of immaculate purity and righteousness. By this ceremony of the investiture of Sudreh and Kusti called Navjot, 'a new initiate' of both sexes, is first given ceremonial ablution and is brought before a chief priest. While putting on the Sudreh the priest makes him or her recite three times in Avesta-Pazend, "the Affirmation of Faith", in the presence of those assembled. In this ritual of Holy Girdle, the child is taught to rely wholly and solely on the Almighty Power of the Creator, and to surrender one's self to His Divine Will in all vocations of life, while performing the life's duties. The initiate is taught to resist evil thoughts, evil words and evil deeds by the counter force of good thoughts, good words and good deeds. On these three principal foundations, the child is taught to build the noble self-sacrificing character. Making the child recite the formula of Holy Faith, the priest winds the Kusti round the child's waist three times with four knots. The three rounds of the Kusti remind the wearer

of these three cardinal virtues of Zoroastrianism, namely, Humata-Hukhta-Hvarashta. The four knots are intended to remind of four distinctive features of Maz-dayasni Religion. First the worship of Mazda, the only One Omniscient God, second,—devotion to Ratu Zarathushtra; third,—non-co-operation with and active opposition to the forces of evil; Fourth—concurrence with God's Law of Righteousness;—the Law of Self-Dedication—"Khatwadath".

The ceremony is concluded by the priest pronouncing the Divine Benedictions to the initiate; all the while showering slowly the pieces of dry cocoanut and almonds, rice and grains of pomegranate. The child is blessed to be healthy in body, to be enlightened in mind, to be sublime in character, and noble in conduct, in order to be prosperous and successful in life, and devout in soul.

Every Zoroastrian after the Navjot ceremo-



ny, recites prayers several times a day, specially as soon as one leaves the bed in the morning, before beginning daily vocations, and soon after having returned from natural calls; to remind one's self to be steadfast on the path of righteousness, and to know one's true mission in life.

### SECRET OF THE HOLY CONJUGAL BOND.

The Zoroastrian Religion has inculcated the conjugal bond as a sacred duty. Zoroastrianism has always advocated monogamy, and child marriages are abhorred. Marriage among ancient Iranians took place after the couple had reached full age of puberty. The custom is still prevalent among the modern Zoroastrians of India and Persia. Excepting some innocent customs copied from the Hindus, such as putting of Tilak, the red mark on the fore-head, the actual solemn ceremony sanctifying the marriage is performed by two priests. It is conducted in the Pazend language, after giving

ceremonial ablution to the couple. In the course of the benediction, the declaration of the bride and the bridegroom is taken three times as to ascertain their free will consent to the marriage, performed by the free choice of each other who are wedded. After this, blessings are showered, wherein sublime counsels are given to the couple, to make their life a success. All the while a few grains of rice are continually showered on the couple by the priests, as the natural token of prosperity and happiness with which their married life is blessed. In this marriage benediction, the wedding couple is made conscious of their true duties towards each other and towards the society, and as the parents of their future offsprings. They are inspired to lead a true spiritual life of sincere affection, by cherishing the divine love of the Beloved Master; so that by blending their minds and hearts, they are enabled to coalesce their selves to attain the 'Whole-Being' by the realization of the non—duality of their soul, and be spiritually enlightened.



## THANKSGIVING JASHANS

All auspicious occasions are celebrated amongst the Zoroastrians by the thanks-giving ceremony called Jashan. Offerings of various kinds of fruits, flowers, milk, water are presented in the ritual, in order to glorify the noble creations of the Divine Providence; and fire is kept burning with sandalwood and incense. The Fire is kindled at all Zoroastrian rituals and ceremonies, and in the Fire Temples it is kept burning perpetually throughout twenty four hours of the day. Fire, the natural emblem of Light and Energy, forms an important part in the Zoroastrian worship; and kept at the Holy Alter as the celestial medium between the worshipper and the All Pervading Creator, Who Himself is the Ever Radiant Infinite Light or Consciousness, that illuminates all heavenly luminaries and the intellect and consciousness of all living creations.

## CONSTANT MAZDA WORSHIP IN FIRE-TEMPLES

Hence one can see that Parsis are not fire-worshippers as falsely alleged by the aliens. They worship the Ever Radiant All-Pervading Infinite Light or Consciousness of One Self-Existent Omniscient Being, through this visible emblem of Fire and Sun; in order to enlighten their own minds, intellects and Souls, with the Divine Fire (Consciousness) of the Omniscient One that pervades all living creatures. This is Mazda-Worship.

### PURITY AND SOCIALISM IN LIFE AND DEATH.

#### **The Funeral Ceremonies among the Parsis:--**

It being the fundamental principle of Zoroastrian Religion to maintain the purity of all elements of nature, like fire, earth, air, and water; the Parsis neither burn, nor bury their dead, nor consign them to water. Because earth, precious for human habitation and agri-



cultural cultivation, would be wasted, desolated, and defiled by the contagious germs of various diseases to which dead human bodies fall prey. Hence burial is abhorred by Zoroastrianism. Similarly, waters of rivers, ponds and tanks get contaminated by throwing putrefying dead bodies or parts thereof in these waters. Similarly by cremating a dead body, full of contagious germs, the surroundings air would be putrefied or contaminated by the contagious germs and microbes, within the diseased bodies of the dead. Hence Zoroastrian mode of disposing of dead body, is to expose them to the burning and scorching heat of the sun on top of high hills or elevated places, in the Tower of Silence; and simultaneously allowed to be immediately devoured by the carnivorous birds, who are capable of absorbing the putrefying and contagious flesh of the dead body, by the heat within their organism. This is evidently the most sanitary mode of annihilating the source of contagion conducted by the process of

nature, for the benefit of the surrounding living beings. The decomposing dead bodies being the genuine source of contagion and infection, are not allowed to be contacted except by the corpse bearers, who are specially trained, and maintained for the purpose of removing the dead bodies from the houses to the Tower of Silence. They keep themselves well guarded on sanitary principles by the white hygienic vestments. The dead bodies are also clothed in white and clean clothes which should not be absolutely new. The corpse, while in the house is kept on the ground, placed over large slabs of stones and is carried after recital of the funeral oration, to the Tower of Silence on a metallic bier. While the corpse is in the house, several times during the period, "Sagdeed" is done. This consists of making the dog watch the dead body, in order to ascertain the total extinction of life.

## SOCIALISTIC LIVING AND CHARITABLE BEQUEST

Over and above the considerations of hy-



gienic and sanitary principles in the funeral mode of the Zoroastrians, the underlying main idea is that of the charitable bequest after the demise, of one's own flesh as food and nourishment of the carnivorous organism, whose natural subsistence is on dead corpses of the living creatures. Thus one can see that Zoroastrianism is based not only on the laws and principles which govern the nature, to keep the natural elements pure, and in order and harmony; but on the metaphysical consideration of promoting Soul's Knowledge. Keeping this view in mind the Towers of Silence are constructed on the highly hygienic and sanitary principles, confirming the laws of purity and cleanliness, which are verily "next to godliness" according to Zoroastrian viewpoint. The dead body is so placed within the precincts, of the Tower of Silence that it gets quickly consumed by the dual process of devouring by the nature's Scavengers, and the scorching heat of the sun. The Zoroastrian mode of the disposal of the dead

also teaches the Socialistic unity and equality, to rich and poor during life, whose souls share their spiritual dessert according to their merits, after death, by the providential equity.

## THE ZOROASTRIAN CODE OF ETHICS

Since salvation of man is made to depend entirely upon one's own exclusive efforts and deeds, it becomes a Zoroastrian's duty to lead a holy, pious and religious life. The religious life means the art of character building, as the very word "Daena" means the "Character". On good character alone depends the religious life of purity, goodness and righteousness in thoughts, words and deeds, by which soul's emancipation from physical shackles can be attained.

### ART OF CHARACTER BUILDING

Zoroastrian religion prescribes and enjoins a sublime code of highest ethics. The trio, Humata-Hukhta-Hvarshta, good will or thoughts,



good speech or words, and good deeds of selfless philanthropic service; comprise all virtues of a 'Good Character' ("Beh-din" or "Vohu Da-ena"), that can reflect goodness and benevolence all around. These three words are indeed the foundation of the highest ethics, by which mankind can be governed. This three fold aspect of a 'Good Character' (Beh-Din), includes virtues like compassion and sympathy for all living beings, truthfulness and righteousness, love of the Creator and good will for all; humility, meekness, self-abnegation and obedience to Righteous Divine Authority; dutifulness and submission to all true and beneficent precepts, and finally the total harmony with the Divine will of the Creator reflecting through the right conduct. Mercy, thankfulness and gratitude, sincere repentance for the sins, a firm determination to serve parents, elder relatives, neighbours and countrymen and fellow beings; charitable consideration for inferiors and menials, and loyalty to reigning authority;

industry, and diligence in all skilful actions, dignity of labour, high and sublime ideas with simple righteous living, these are the ingredient traits of the 'good character = 'Beh-Din'.

### PHILANTHROPY

Chastity, self help and self reliance, liberality and charity are the very backbone of a good Zoroastrian character. By the righteous pursuit of this good character, the Parsis are renowned for their philanthropic and pioneering industrial enterprises and benevolence, which promote education and well-being of the mankind. Cultivation of one's latent powers and faculties to foster and further the good, and nullify the evil in nature, is the moral and religious duty held in high esteem in the Zoroastrian Ethics. Performance of good works, both for self amelioration and public beneficence; offering help to helpless such as blind, diseased, ill-fed and illiterate; the careful rearing of the dumb domestic



animals, and prevention of cruelty towards them, the discreetful destruction of the noxious reptiles such as serpents, rats, wolves, pests and insects, who destroy the crops of the fertile fields is highly recommended. Sinful negligence of this essential duty of protecting the crops of agricultured fields and fertile gardens, and granaries, under the emotional pretence of nonviolence, is causing tremendous destruction of the crops in the country, causing a great economic loss to the government, and famine and starvation to the millions. Hence such an emotional urge for non-violence is not considered a virtue because such a type of non-violence ceases to be a good deed.

### THE GOLDEN MEAN

Thus one can see why the sacred Law Book of the Zoroastrian—the Vandidad, has laid down religious duty to destroy these noxious creatures as a positive measure of saving the

lives of millions of mankind.

“Druj” is a very comprehensive term used in Zoroastrian scriptures for denoting various kinds of vices, like falsehood, deception, dishonesty; and physical, mental and moral corruption. Conceit, avarice, arrogance, disobedience, cruelty, malice, revenge, false evidence, perjury, discord, vanity, impudence, abusive language, slander, breach of promises, indolence and slothfulness, theft, robbery; and personal assault and its projection in cruel warfare, are the vices abjured by Zoroastrian religion. Indulgence, greediness, covetousness, miserliness, inferiority complex and haughtiness are the vices ought to be renounced; and the Golden Mean of moderation as the right conduct of a good character, should be adopted, according the code of Zoroastrian Ethics.

In conclusion, to sum up this discourse, let me quote a few lines from the “Sacred Books of the East” about Mazdayasni Zoroastrianism:—



“An additional word seems to be called for, as to the results of Zoroastrian Theology. Besides its connection with modern philosophy and Gnosticism, which had been already noticed; a relation between it and Jewish theology since the captivity has long been mentioned. If the mental illuminations and spiritual elevation are of any importance, it would require strong proofs to deny that Zoroastrianism had an influence of very positive power in determining the greatest results. “That man should be taught to look within than without”, to believe that suffering and sin do not come from capricious power of a diety, still called good; that good thoughts, words and deeds should be recognised as essential to all sanctity; that a Judgment should have been expected according to the deeds done within the body, and soul consigned to a heaven of Virtue or a hell of vice; it recompense being pronounced by the happy or stricken conscience; these can never be regarded by serious historians as matter of little move-

ment; and if on the contrary, they are allowed to be matters of great movement; the Zend Avesta should be revered and studied by all. The religion which certainly taught the immortality of the soul. and future state of reward and punishment, centuries before those doctrines were prevalent among the Jews, a religion ages prior to Christianity announced that man must be pure in thought as well as in words, and that sins must be repented before they could be atoned for; a religion whose followers were forbidden to kill even animals wantonly, at a time when the ancestors of French and English nations were accustomed to sacrifice human victims to their deities; such a pure and venerable religion is one which must always command the respect of the civilized world and of which a Parsi may be proud of." (Rev. Dr, L. Mills).

## PRACTICAL METAPHYSICS OF ZOROASTRIANISM

Commended by Dr. Rabindranath Tagore

"O Creator of the corporeal world, Most



unfolding Holy Spirit ! who rejoices this earth with the greatest joy ? Then answered Ahura Mazda : He who most cultivates the fruit & of the field, grass and trees which yield food, O Holy Zarathushtra ! Or he who provides waterless land with water, or gives water to the waterless (regions.) For the earth is not glad which lies long uncultivated, if it can be cultivated. Then is it good for habitation for these ( men and animals which go on pastures ), there the cattle increase, which long went childless. Then it is good for the male beasts.

He who cultivates the earth, with the left arm and the right, with the right arm and the left, O Holy Zarathushtra ! to him it brings wealth. Like as a friend to his beloved, she brings to him issue or riches, while he lays down stretched out.

He who cultivates the earth O Holy Zarathushtra ! then this earth speaks to him : man ! Thou who cultivates me with the left arm and the

right, with the right arm and the left, always will I come hither and bear, all food will I bear together with the fruits of the field.

He who does not cultivate this earth, O Holy Zarathushtra ! then This earth speaks to him : Man ! Thou who does not cultivate me, always thou standest there, going to the doors of others to beg for food. Always they bring food to you, thou who beggest lazily out of doors. They bring to you out of their superfluity of good things.

O Creator of the Corporeal world, Most Unfolding Holy Spirit ! what is the increase of the Mazdayasnian Law ? Then answered Ahura Mazda : when one diligently cultivates corn, O Holy Zarathushtra ! He who cultivates the fruits of the field, cultivates Purity. He promotes the Mazdayasnian Law. He spreads the Mazda-yasnian Law abroad.

Creator of the Corporeal world, Most Unfolding Holy Spirit ! who else rejoices the earth



with the greatest joy ? Then answered Ahura Mazda : when one, O Holy Zarathushtra ! labours on this earth for the Holy man and dedicates himself to holiness; but if O Holy Zarathushtra ! one labours on this earth, and does not dedicate himself to holiness, he will be thrown off from this Self-Unfolding Perfect Love ( of the Creator and His creations ), into darkness, into sorrow, into the very dark places.”

( Vendidad 3· )

## THE DIGNITY OF LABOUR

“The dignity of labour, more specially, moral values of agricultural works, is insisted upon in many passages of Avesta. Now compare with this the following story from the Buddha-Charitra of the Buddhist poet Asvaghosa:—

“One day the Sakya Prince, the future Buddha, went out with the desire to see the glades of the forest and longing of peace; lured by the

love of the woods, and longing for the beauties of the ground, he went to a spot near at hand on the forest outskirts, and there he saw a piece of land being ploughed, with the path of the plough broken like waves of the water. Having beheld the ground in this condition, with its young grass scattered and torn by the plough and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow, as for the slaughter of his own kindred. Beholding the men as they were ploughing. their complexions spoiled by the dust and sun's rays and wind, and their cattle bewildered by the burden of drawing; the most noble one felt extreme compassion. Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, pondering the birth and destruction of the world he grieved and exclaimed :— This is indeed pitiable. Then he sat down meditating on the the origin and destruction of the world and attained the first stage of contemplation”.



What a world of difference between this conception of agricultural work being nothing but toil and misery for men and animals, and even for the earth; and the Zoroastrian conception of agricultural labour being a bleassing to men, a fulfilment of religious duty and a joy to the earth herself.

“Compare this horror of the Buddhist and the Jaina for killing of even the smallest insect, with the Avestic teaching according to which it is one of the duties of the Mazdayasnians to kill obnoxious animals.....

“There is hardly any difference between the ideal life as conceived by the Buddhist or by the Jaina or by the Vedantists or by the Bhagvatas.....

“In India the ideal life had more and more come to be that of a sanyasi, or of an ascetic; or of a saint, who has given up all earthly, desires. Only occasionally in India also, attem-

pts have been made to combine the life in God, with the life of the active householder and the worker; and the ideal of sanyasi has been refuted. Thus is the poetry of Kabir; and in our own days is the philosophical poetry of our great poet Dr. Rabindranath Tagore, who says in one of his most powerful songs in Gitanjali :

“Leave this chanting and singing and telling of beads,

“Whom dost thou worship in this lonely dark corner of a temple with the doors all shut,

“Open thine eyes and see, thy God is not before thee !

“He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower and His garment is covered with dust.

“Put off thy holy mantle, and even like Him come down on the dusty soil;

“Deliverance ! where is deliverance to be found ? Our Master Himself has joyfully taken



upon Him the bounds of creation; He is bound with us all forever.

“Come out of thy meditation and leave aside thy flowers and incense;

“What harm is there if thy clothes become tottered and stained ? Meet Him and stand by Him in toll and in sweat of thy brow.”

“Word like these will hardly ever be found in the Ancient literature of India. Zoroaster on the other end has from the very beginning taught an active morality for this life on earth, and Zoroastrianism has always kept up a high standard of morality of which it may be proud indeed.”

Dr. M. Vinternitz.  
( Vishwa Bharati )

Cama Oriental Institute Journal  
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# Religion of Self-Realization though the Sublimation of Character, OR Moral Rearmament by Ratu Zarathushtra's Deana

## CHAPTER IV

Zarathushtra as the Eternal Master of the Universe, has taught mankind to transform their base nature='Aka daena,'—by the pursuit of His Divine Daena, arming one's self by Humat, Hukhta and Havarshta i. e. good thoughts, good words and good deeds. And thus become the soldiers of Spenta Mainyus—the Unfolding Spirit-Force, which reveals the Divine knowledge of the Unity of Life and the Immanence of the All-Pervading Reality, by overpowering Anglo-Mainyus—the straitening spirit-force.

Enlisting themselves as the soldiers of Spenta Mainyus, men can sublimate their nature and



build up the 'good character' —'Vohu-Daena; which manifests Humat—the love of God and His Creations, Hukhta—the glorification of God and His Creations, and Hvarshta—the selfless service of God and His creations.

### MORAL REARMAMENT

Truly, mankind can overpower evil thoughts—dushmat, evil words—duzukhta, and evil deeds—duszvarshta, and subjugate Angro-Mainyus—the Spirit of Selfishness which reigns supreme over mankind; by the pursuit of the Divine Daena, (Character) revealed by Ratu Zarathushtra.

### CAUSE OF DISHARMONY

Angro Mainyush—the Spirit of Selfishness is the root cause of all evils apparent in the Universe. It is the main cause of all disputes and dissensions, wickedness and vices. This is the original sin by which the whole creation is afflicted. This is the cause of inequality and disharmony, serfdom and bondage. Hence Zara-

thushtara has taught us to strike at and smite this very cause of all evils manifested in thoughts, words, and deeds; in order to become free from all defects, and renovate the human life to His Perfection.

Thus declares Zarathushtra:—

“Hukhshathra Khshentam, ma ne dushe-Khshathra Khshenta. Vanghuyao chistoish shyaothanaish Armaite; Yozdao mashyai aipi zathem vahista; gavoï verezyatam; tam ne khvarethai fshuyo.” (Gatha 48-5).

“O Armaiti—the Perfect Love ! Let Thy good authority be supreme through the deeds of Divine Wisdom, so that evil-power (of selfishness) may not dominate over us;

Unitive knowledge is best for mankind since the very birth of life;

Let selfless service be rendered for the Universe;

This Universe must be prospered for our self-sublimation”.



## WHAT ZARATHUSHTRA TEACHES ?—THE UNITIVE DIVINE KNOWLEDGE

Zarathushtra teaches that Armaiti—the perfect Love of God,—should reign supreme over the hearts of mankind, so that the satanic evil power of the spirit of selfishness, would become quite impotent; and humanity can thrive physically, mentally, intellectually, morally and spiritually, through the deeds of selfless services.

In order to let the Perfect Love reign supreme; mankind must be taught the Best Knowledge of the Unity of Life and God—the Self-Existent Life Giver—‘Ahura’. This Unitive Knowledge—‘Yaozdao,’ is the best education for mankind since the very birth of life, hence the Metaphysical Religion of Lord Zarathushtra, imparts this best knowledge to every Zoroastrian from childhood, so that one may become the genuine Mazdayasnian i. e. the selfsacrificing worshipper of the Omniscient One; unto whom, the self-

dedicating service of the entire creation, is the true act of worship of the Creator.

Thus dedicating his or her very being for the self-less service and the good of all, one can sublimate one's own self and acquire the Best Knowledge of the Unity of Life and the Life's Creator and become a self-realized enlightened person, who can predominate over the spirit of selfishness with perfect self-mastery.

With this aim in view every Zoroastrian child, whether male or female is initiated in the Mazdayasnian Circle and invested with white sacred shirt and nicely woven woollen belt, called Sudreh and Kusti, as the symbols of purity and meekness. Thus, a Zoroastrian pledges himself or herself to become a true soldier of Spenta-Mainyus, to fight against the Spirit of Selfishness and all evil forces engendered by it.

By regulating his or her actions according to the true Mazdayasnian discipline, every Zoroastrian is taught to build a noble character-



Vohu Daena—which manifests righteousness in one's conduct and skill in all actions, Thus a Zoroastrian is educated to lead a practical life of philanthropy benefitting the entire humanity.

A Zoroastrian is, thus, made to realize his or her own true self in unison with the whole humanity and in tune with the Infinite Creator.

## ZOROASTRIAN'S SHARE FOR THE GOOD OF HUMANITY

So, a Zoroastrian becomes a dynamic power for the good of whole humanity, and thus becomes one's own saviour. Vicarious salvation is abhorred by Zoroastrianism, because such dogmatic notion makes one, shun the responsibility for one's own thoughts and actions.

As a man thinks, so he is or so he becomes, hence, Zoroastrianism not only regulates one's actions and conduct, but words and thoughts,

too, are properly guided by “Manthras” i. e. the Words of Wisdom. So that every Zoroastrian can shape and build the noble character for one’s self, by right thinking, right speaking, and right and skilful action, during one’s own life time, to become a source of happiness to one’s self and to all others besides.

“Ye dat mano vahyo Mazda ashyascha,  
Hvo daenam shyaothanacha vachanghacha,  
Ahya Zaosheng ushtish vareneng hachaite,  
Thwhmi Khratao apemem nana anghat”.

“He who makes his mind better and purer,  
So his own character through speech and action;

Aspirations and Callings of this ( Sublime Character ) he pursues at his volition,

The ultimate end of this person shall be distinctly in Thy Wisdom, O Omniscient One !  
(Gatha Ha 48-8.)

### THE DIVINE ART

A man can make or mar his own character by his own thoughts, speech and deeds, and



is exhorted to emulate the Divine Character of Zarathustra, and thus, should aspire to become a 'Saoshyant' himself; so that the selfish human nature can be transformed and the Kingdom of God be established on the earth. This is the genuine conversion of mankind to the noble character—"Vohu Daena," which upholds perfect amity and fellowship; dispels discords and disputes, envy and greed; promotes good will and harmony; promulgates wisdom and knowledge; maintains unity and universal progress by the efficient and righteous conducts.

This is to be the good natured—"Beh-din" Zoroastrians, who co-operate with Spenta Mainyus—the Unfolding Spirit-Force, which reveals the Ultimate All-Pervading Reality, through the Divine Knowledge of the unity of the Creator and the entire creation.

Thus and thus alone, the humanity can attain salvation by evolving a genuine self sacrificing character, worshipping through good

thoughts; good words and good deeds, One Omniscient Self-Existent Being. This is the proper universal conversion to the Mazda-yasnian Daena anticipated and designed by Lord Zarathushtra.

### TRUE SOLDIERS OF SPENTA-MAINYUS

Forcible and fanatical conversion to dogmatic emotional creeds, entertaining spurious hopes of vicarious salvation, and sensual pleasures of heaven, is causing obstruction to the human evolution towards the Mazda-yasnian Deana, and is delaying true moral and spiritual progress of mankind by inculcating irrational and fantastic beliefs exciting their blind emotions.

Hence all those who wish to be genuine Mazda-yasnians, should give pledge to be the true soldiers of Spenta-Mainyus, to eradicate all superstitious notions about religion and the Unknown Deity, and get themselves morally well-armed in order to cultivate the thoughts of mankind by imparting true ideas about God and human life.



Let every Mazda-Yasnian Join in this prayer  
around the Alter of Holy Fire.

“Vainit ahmi namaneh sraosho asrushtim,  
akhshtish anakhshtim, raitish araitim, Armaitish  
taromaitim, arshukhdho –vakhsh mithokhtem,  
vacim, Asha drujem.”

“I must vanquish disobedience by voluntary  
obedience, disharmony by perfect concord,  
miserliness by liberal charities and philan-  
thropy, aversion by perfect love, falsehood by  
right speech and advice, vicious propensity and  
deception by absolute truthfulness-”

So that mankind can be transformed into  
the genine humanity, that has conquered the  
Spirit of Selfishness by the virtue of sublime  
qualities of head and heart.

Thus shall the kingdom of God—“Khsha-  
thremcha Ahurai” descend on earth and the  
true happiness will be secured for ever.

This is the Renovation of human life which every Mazdayasnian should aim to achieve. Thus shall be the fulfillment of the Divine Will.

“Ye moi Ashat haithim hacha vareshaiti Zarathushtra, hyat vasna ferashotemem;

Ahmai mizdem hanente parahum, mane vistaish mat vispaish gava azi.

Tachit moi sans Tvem Mazdavaedishto”—  
Gatha Ushtvaiti Ha 46-19.

“Whoso shall genuinely render service for me—Zarathushtra, perfectly attached with the All-Pervading Reality;

Which is indeed most sublimating renovating volition,

Such a one shall deserve the Exalted Spiritual Existence as the reward,

With complete mental perception pertaining the evolving life and universe;

This Thou hast revealed unto me O All Knowing Mazda”!



To work for Lord Zarathushtra, in harmonious in-tunement with the Infinite All-Pervading Reality, is indeed the most sublimating renovating volition of every selfless servant of humanity; in order to fulfill the Divine Design of human renovation called Frasho-Kereti.

Mankind is placed between the Twin Opposite Forces—the Spirit of Selfishness which engenders all evils, and the Spirit of Self-unfoldment which reveals the Infinite All-Pervading Reality—Ashavahishta.

Let the humanity choose aright by the Divine Light called Zoroastrianism.

# Five-Fold Systems of the Beatific Union With Ahura Mazda :

EXPOUNDED BY RATU ZARATHUSHTRA  
IN THE FIVE GATHAS.

## CHAPTER V

“THE super-man shall attain the Divinely  
Better or Higher Self, Who teaches Our  
Right Paths of Spiritual Beatification.  
Of the Corporeal (or physical) and mental  
existence,  
Leading unto the Real Absolute States.  
Wherein the Self-Existent Life Giver dwells,  
The True Devotee becoming perfectly wise and  
Spiritually unfolded  
Is ultimately assimilated with Thee, “Omniscient  
One ! ( Gatha Ushtavaiti Ha. 43-4.)

### THE PATH OF WISDOM

Lord Zarathushtra as the Eternal Master-  
‘Ratu’- of the Universe, has expounded in His



Five Gathas, the Five-fold Paths, to attain Beatific Union with the Absolute Ahura-Mazda. Gatha Ahunavaiti expounds the 'Path of Metaphysics or the Spiritual Knowledge,' ( Vangheush Khratum Manangho. ) It is the Path of Introspection. It is the Path of Philosophers. It teaches that the Whole Universe is the Grand Work—"Shyaothana"—of the Divine Mind "Vanghaush Manangho"—of the Omniscient One—"Mazdao." Whose Rapturous Spirit is being unfolded in the entire Universe, out of His Absolute Reality, as the source of the Souls of all living and evolving beings, of the countless Egos in the Universe. This is the Knowledge of the Divine Mind expounded in the very first stanza of the Gatha Ahunavaiti and explained in details in the whole of this First Gatha.

### GATHA AHUNAVAITI THE PATH OF DIVINE KNOWLEDGE

In the Gatha Ha 30th, Lord Zarathushtra as the Best One of this Universe, exhorts the

learned seekers (Vidushe ishento) to look within, with the penetrating enlightened mind—"Avaenta Sucha Manangha", and search out the Truth for one's own Personal Self "Narem Narem Khvakhyai tanue." He exhorts the wise men—"hudaongho," to overpower the Base Self and Gross Physical Selfish Egoity "Akem," by the evolution of the Better and Higher Self "Vahyo," and ultimately to realize "the Best Absolute Being"—"Vahisitem Ahum," and the Highest Self of Ahura Mazda or the Ultimate Reality of the Universe called Asha—Vahishta. This can be realized by the well-balanced and harmoniously equipoised Best Super-mind "Vahisitem Mano-". This is the state of Spiritual Renovation "Frasho Kereti," for which the whole universe evolves within the Polarity of "the Better and the Base"—"Vahyo Akemcha," within the Relativity of Time and Space.

The Polarity of the "Better and the Base," or the primordial "Spiritual Subtlety" and the "Grossest Inertia", is created by the Twin Spirit



Forces—the Unfolding—“Spento”—and the Straitening—“Angro”, produced by “Mazda”—the Almighty Creative Intelligence. Both the Life and the Matter produced by the harmonious coalescence—“Hem—Jasaetem” of these Twin Spirit Forces—“Mainyu Pouruye Yema”—, evolve towards this perfection by the counteractions of these Twin Unfolding and Straitening Spirit-Forces. This is the gist of the Gatha Ahunavaiti. This Metaphysical Knowledge can only be acquired by the Enlightened Sublime mind—“Vohu Mano”, which is procured by constant meditation and contemplation of the All-Pervading Absolute Reality—the Highest Self of Creator. Hence constant meditation, contemplation and introspection of the Ultimate Reality—“Humanzdhra Ashai”—are the steps of this Metaphysical Path of Spiritual Knowledge.

By the acquisition of this Rightest Metaphysical Wisdom—“Razishtayao Chishtiyao”,

the Best Equipoised Super-mind, casts off the illusions of names and forms, and the Enlightened soul procures the Beatific Union with the All-Pervading Reality of the Omniscient One-the Self Existent Creator, and the Highest Self of All. ( vide Ha 30- 9, 10 ). This is the sublime Philosophy and metaphysical Science taught in the Ahunavaiti Gatha.

### GATHA USHTAVAITI

The Gatha Ushtavaiti expounds the Path of Armaiti-the Divine Love and Devotion, acquired by the steadfast permanent attachment—"Tevishi Utayuiti", with the Truthful Beloved Master—Ratu Zarathushtra. Considering the Beloved Master attached with the All-pervading Infinite Reality—"Ashatchit hacha", as the All in All, the Alpha and the Omega, the devotee remains detached and unentangled from worldly allurements and procures the Divine Love which seeks and cherishes the Beatific Union with the All-Pervading Infinite Reality of the Creator Ahura Mazda.



## PATH OF DIVINE LOVE

Lord Zarathushtra thus proclaims in the Gatha Ushtavaiti.

“Thus I reveal the Word which the Most Unfolded One has told Me,

“The Word which is the Best for mortals to listen”:-

“Whoso shall render Intuitive Obedience and Steadfast Attention unto Me,”

“Will attain for one’s own self the All-Embracing Whole Being and Immortality”.

“And through the Services of the Holy Divine Spirit, the Omniscient Self Existent Life giver becomes realised.” (Ha 45 8.)

## GATHA SPENTA MAINYU

The Gatha Spenta Mainyu, expounds the Path of Selfless Service rendered for the progress, growth and evolution of the entire Universe and all living beings therein. Philanthropic Self-Sacrifice is the landmark of this Path.

“Yaozdao mashyai aipi—zathem vahishta, gavoï verezyatam, tam ne khvarethai fshuy.”

“The Unitive Knowledge is the best for man since the birth;

Let the selfless service be rendered for the Universe.

This ( Universe ) must be prospered for our self-sublimation”. ( Ha. 48. )”.

“The Knowledge of the Unity of all living beings, of the Creator and the Creation, is the best of all Knowledge to be acquired by men”. This Best Knowledge is imparted by the Mazda yasnian Zarathushtrian Daena, which teaches mankind to sacrifice the finite self, ego, or human individuality—“tanvashit Khvakhyao and anghush”—at the alter of the benevolent philanthropic service of the entire universe, in order to acquire the infinite vision of the Unity of Life and the Immanence of the All Pervading Reality, through the worship of Ahura-Mazda, the Creator, Source and Ultimate Goal of All.

Thus the Gatha Spenta Mainyu expounds the path of the Beatific Union with Ahura



Mazda, through the selfless benevolent services of His entire creation.

The Gatha Spenta Mainyu ends with this soul stirring axiom of life:—

“Data angheush aredat Vohu Manangha,  
Haithyavareshtam hyat vasna farshc temem.”

“The Most-Sublimating-Ennobling-Will or Volition is that of the Righteous-Services,

Which the Creator of the Individualized Human Existence culminates with the Enlightened Superb-Mind.”

Righteous Services for the well-being of the entire creation without any selfish motives, and on the noble principle self-sacrifice—“Khaetvadath,” is the Path of Right Actions taught by Lord Zarathushtra, in the Gatha Spenta Mainyu, and pursued by all subsequent great benefactors—the Saoshyants—of the world.

### GATHA VOHU-KHSTHRA

The Gatha Vohu-Khsthra expounds the Path of Self-Mastery. By controlling the base

mental propensities, and mean tendencies of the physical nature, though the sublimation of the volition power, aspiring the Divine Kingdom and Communion of the All-loving, All-Pervading Ahura Mazda, the Self Mastery is attained with calm and composed mind.

“Vohu Khshathrem vairim bagem aibi- bairi-shtem;

Vidishemanaish izachitasha antare charaiti,

Shyaothanaish, Mazda Vahishtem;

Tat ne nuchit vareshane.”

“The Sublime Self Mastery is the most sustaining Absolute Sovereignty;

By introspecting worshipful services, it is procured inwardly through the All-Pervading Reality.

O Mazda ! Let us achieve that best, now.

(Ha 51-1)

Cherishing the Beloved Ratu Zarathushtra as one's Bosom Friend and Spiritual Renovator, considering and regarding Him as one's own Higher Self, one should uplift his volitional



power, by aspiring to emulate the divine characteristics and noble attributes of the Beloved Master. Thus one can lift up his own self higher and higher, by aspiring to realize the Divine Kingdom within one's self; and acquire the Self Mastery by completely over-powering the baseness and grossness of one's own physical nature. Thus one can attain Beatific Union with the All Pervading Reality— the Highest Self of Ahura Mazda. This is Raj yoga, taught by Lord Zarathushtra in the Gatha Vohu, Khasathra.

## GATHA VAHISHTO ISHTISH

The Gatha Vahishto Ishtish expounds the Path of Self-Sublimation through physical, mental and spiritual Culture. By self-amelioration, and the cultivation of higher and nobler qualities and characteristics of head and heart, in accompaniment of one's own better-half; one can acquire the Divine Love for the Beloved Ratu Zarathushtra, and emulate His Self-sacri-

ficing Divine Character--“Vanghava Daena,” in his or her thoughts, words and actions. Whatever the socio-relative position or status of a person may be, one’s own self must consider that “I am a Mazdayasnian, i. e., the Rapturous Spirit of Mazda is the Source of my ‘Ego’ or ‘I’ or ‘Self.’ The origin of my soul and the souls of the entire Universe is the All-Pervading Blissful Reality of the Creator Ahura Mazda.” Thus one should try to realize his or her own true self in relation to the Highest Self of Ahura-Mazda; and should thus dedicate his or her finite self and relative being unto Ahura Mazda. This is to be a genuine Mazda-Yasnian.

### THE GREAT SACRIFICE

Life on earth is a sacrifice--“Yasna”, the sacrifice for the well-being of all fellow beings; the sacrifice for the greatest good of the greater number, the sacrifice for the peace and prosperity of the world. This is to be a Mazdayasnian. Thus one can grow better and better and renovate himself or



herself, to realize the Spiritual Life of the Divine Mind—"Ahum ye Vangheush Manangho," in tune with the Infinite All-Pervading Reality, and acquire the Spiritual Vision of the Unity of the Creator and His creation, by realising Beatific Union with Ahura-Mazda.

This is the Best Acquisition 'Vahisto Ishtish' of the human existence.

## UNION WITH THE ABSOLUTE

Lord Zarathushtra--the Eternal Master of the Universe, has revealed these Five-fold Paths of the Beatific Union, with the Absolute. Bountiful and Rapturous Ahura Mazda--the All-Loving, All-Pervading, All-Sustaining, All-Nourishing, All-thriving and All-Embracing Creator; in His Five Eternal Gathas.

The only One Eternal Master of the Universe, Manifesting Himself as Lord Zarathushtra, has taught and expounded these Five-

fold Systems, of the Divine Communion, through His Unique Divine Songs; for the beatification of all living and evolving beings. He also inaugurated the Celestial Order of Maghvan—(Mahatmahood), for the Spiritual Succession of the Divine Masters. Through the Divine Mission of this Holy Order of the Magi, these Unique Doctrines of the Gathas, promulgated far and wide; and as the benignant result of this Great Missionary Zeal, all Great Religions and Mystic Cults, have come into being, through the Spiritual Succession of the Divine Masters and Holy Guides of mankind.

Let each and every true Zoroastrian learn these Unique Sciences of the Gathas, and be a zealous missionary of the Eternal Master Ratu Zarathushtra, to spread this Rightest Divine Knowledge in every nook and corner of this world; so that credulous mankind may not be misled by false, greedy and fanatic teachers.



# The Unique Solution of The Problem of Evil In Zoroastrianism

## CHAPTER VI

### The Metaphysical Constitution of the Universe.

In the Gathas, it is revealed that the Universe is composed of Life-force and Non-Life i.e. matter, produced and evolved by harmonious coalescence of the spontaneous twin Spirit-Forces, depicting opposite characters and qualities. Through the spheres of mentality, vocality and activity, these Twin Spirit-Forces manifest themselves as Spenta-Mainyus, i.e., the Benevolent Unfolding Spirit-Force and Angra-Mainyus i.e., the Straitening Spirit-Force, in brief the Better One and the Base One. Spenta-Mainyus is inherent in the Reality of Life as the Life-producing soul force, and Angra-Mainyus

is ingredient in the non-Reality of non-Life or matter; as the disruptive force of disintegration. Hence this universe is the combination of Life and Non-Life, soul and matter, the real and the unreal, light and darkness, good and evil, motion and inertia. Spenta-Mainyus as the source of Life and the cause of everything good, true, beautiful and real, upholds the harmonious order in the universe; Angra-Mainyus, as the source of inanimation and disruption, introduces chaos and disorder, and becomes the cause of death, destruction, disintegration, disharmony, corruption, delusion and other evils. Spenta-Mainyus as the Life-producing Spirit-Force causes the growth, development and expansion of Life in the Universe, and exerts benevolent effects on the ever-thriving Life of the universe. Angra-Mainyus—the Straitening Spirit-Force, causes the adverse process. Both together, by thier counter-actions, evolve the Life of the universe, through the various phases and stages of existence and non-existence within the polarity of the relative exis-



tence. This evolving Life ultimately unfolds within itself the infinite capacity of Spenta-Mainyus, for goodness, love and benevolence, with the object of overpowering completely the evil propensities of Angra-Mainyus. Life thus evolved and matured to perfection, becomes the All-pervading Soul of the Universe, and acquires the all-knowing supreme cognition of the Absolute Changeless Be-ing, beyond the twin opposite Spirit Forces, called Mazda, i.e., Almighty Intelligence; that upholds complete balance between the twin opposite Spirit-Forces and dominates over both of them.

## MANIFESTATION OF THE ABSOLUTE BEING

Thus, in Zoroastrian metaphysics; we find that the polarity of the twin Better and Base Spirit-Forces, is the fundamental law of the relative existence manifested in the universe. This polarity is essential for the evolution of Life, from the grossest base, to the better and

higher stages of spirituality, right up to the realizing of infinite goodness and supreme benevolence of the Absolute Being, beyond them, called Ahura. Without this polarity of the Better and the Base the Best of the Absolute Beyond, can never be realized, and the Impersonal Supreme Being, 'Ahu', cannot be comprehended. This polarity of the twin opposite Spirit-Forces alone leads to the realization of the Absolute. The Absolute manifests in the universe as the Benevolent God of infinite goodness, beauty, reality, and bliss, through this polarity of the twin Spirit Forces, Spenta-Mainyus and Angra-Mainyus.

## THE SUBLIME SPIRITUAL WORSHIP OF THE MOST BENEVOLENT DIVINITY

Zarathushtra taught the worship of this One Self-Existent Lifegiver (Ahura) possessing Almighty Intelligence (Mazda), and manifesting in the universe as the Supreme Reality and the Highest Truth (Asha-Vahishta, Asha-Sraeshta)



Through Spenta-Mainyus, the Unfolding Benevolent Spirit-Force, He actively helps and inspires His worshippers to overpower the adverse influence and base propensities of Angra-Mainyus, the Straitening Spirit-Force, which involves Life, in base matter, for the purpose of evolution. Because of its adverse function, it is the cause of all adversities and evils, deceptions and delusions, ignorance and violence. We ought to recognize this root cause of all evil and straitening, and overpower it by the complete Unfolding of its opposite twin force—Spenta-Mainyus, through the worship of Ahura-Mazda the Supreme Benevolent God.

This philosophy so demonstrates the supreme truth and the fundamental facts of our relative existence, that the problem of evil becomes dissolved. Angra-Mainyus, the author of evil, is not an Evil Being, like the popular Devil or Satan, revolting and acting against the will of God. Angra-Mainyus, of Zoroastrian theology,

is one of the twin opposite Spirit-Forces, who together by their harmonious coalescence produce the universe, and who by their counteractions evolve the Life of the universe into the perfectly developed superconscious soul, that acquire complete mastery over all adversity and becomes one with the Almighty Benevolent Lord of the universe.

The life-long scholar of Zoroastrian theology, Dr. Lawrence H. Hills, says, in his translation of the Gathas of Zarathushtra; "We can in no way whatsoever avoid or escape the profound and subtle distinctions here; and if they are positively and beyond all doubt present here, they may be present often elsewhere, and they may even lurk everywhere. But for comparative theology the fact remains, that the two original spirits are mentioned; that they were, a better and an evil thing, not 'beings' or 'persons,' but 'principles' or 'forces;' and between these two the well-disposed are urged to choose aright."



Thus, the Zoroastrian philosophy offers a real solution of the problem of evil. The original relativity, displayed by the twin Better and Base Spirit-Forces, is the real cause of time and space and of all that is happening therein. These twin Spirit-Forces have originated from the Infinitude (Zarvan-akarn) of the Absolute Being (Ahu). The whole creation, within time and space ordained by the relativity of the Better and the Base Spirite-Forces, evolves to perfection, by the counteractions of these twin opposite Spirite-Forces. This Divine Event to which the whole creation evolves is called Frasho-Kereti, i.e., the Completion of Evolutionary Progress. In the person of Zarathushtra this Spiritual Perfection is accomplished.

“And thus we become those Who,  
 As Lords of life and Omniscient Wisdom,  
 Upholding the assimilation with the All  
 Pervading Reality,  
 Help Life and the World Progress to Per-

fection;

When the mind thereby gets composed,  
The Unitive Wisdom shall be accomplished.  
(Ha. 30-9)

“Thereupon the glamour of the alluring  
illusion is dissipated;

And all those who shall be regenerated in  
the Divine glory,

Will quickly be attaining union of the Omni-  
scient Mazda

And of the Absolute Reality in the Blissful  
Abode of the Divine Mind.” (30-10).

“When ye mortals have learnt these Laws  
of Spiritual Unfolement,

Which the Omniscient Mazda has ordained;  
‘By Benevolent Self-Realization is the  
Emancipation from adversity,’

But Long suffering for those who transgress,  
And the Useful Progress for the Righteous;-  
Ultimately the cherished-State of Beatitude  
shall be attained” (Gatha Ahunavaiti  
Ha 30-9, 10-11).



## THE PERSONAL SACRIFICE FOR THE ETERNAL GOOD OF ALL

“As the oblation Zarathushtra dedicates  
unto the Omniscient Mazda,

His personal self and vital life,  
With excellence of the Benevolent Enlight-  
tened Mind;

Even to the Absolute Reality He dedicates  
the oblation

OF His Deed, Word, the Divine Intuition  
and Power. (Gatha Ahnnavaiti, Ha 33, 14).

Verily, Mazda-Ahura, the Self-Existent  
Omniscient Life-Giver shall grant,

Unto him who is His Associate in spirit and  
deeds,

The perpetual communion of His Absolute  
Reality;

Out of His Innate Glory He shall grant  
The fullness of His All-Embracing Whole  
Being,

And the Perfection of His Immortal Eternity,  
The Zenith of His Power, together with the

Enduring Bliss of the Divine Mind. (Ha 31-21).

Indeed, unto one's self as the best of all,  
The Self-Radiant person shall impart Self-  
Enlightenment,

So that, O Omniscient Mazda, Thou shalt  
reveal Thyself

Through Thy Most Benevolent Spirit, and  
shall grant, all-days of Joyous long life,

The Blissful Wisdom of the Divine Mind.

Through the All Pervading Reality.

(Gatha Ushtavaiti 21; 43, 2).

Thus this person attains the Enlightened  
Better Self; Divine Illumination

Of this corporeal and mental existence,

Who, for us, teaches the Right Paths of  
Beatification

The paths leading to the Eternal Realities

Wherein the Self-Existent Lifegiver dwells;

This all-wise true devotee and benefactor

Becomes assimilated with Thee, O Omni-  
scient One." (Gatha Ushtavaiti, 43.2, 2).

Lord Zarathushtra thus reveals the goal of



human life on earth, which is so full of contests and conflicts, opportunities and responsibilities adversities and beneficence. The goal is the Highest Divinity; but as rational beings men have to deserve this Supreme Good by following the right path of amelioration.

Human beings are placed within the universe controlled and regulated by the twin Spirit-Forces of opposite character, and are endowed with instinctive intelligence to understand their own well-being Men are constantly guided by Providence, and inspired to choose the right path leading to the Highest Divinity. But men allow their understanding to be straitened, and consciousness and vision to be blurred, by keeping themselves under the influence of Angra-Mainyus, the straitening Spirit Force Hence punishment comes to them from Providence, so that men may recognize their defects and learn to be wise.

“When chastisement shall visit upon the sinners,

Then they will learn to recognize Thy Divine

Authority,

Through the Benevolent Good Mind, O  
Omniscient Mazda !

The Self-Existent Life-giver teaches thus,  
So that they may give up false delusion for  
attaining the Reality.”

(Gatha Ahunavaiti, Ha 30. 8).

“Let vile desires and vicious propensities be  
suppressed,

If you wish to uphold through Absolute Reality  
the Love of the Divine Mind;

Whose veritable pattern is the benevolent  
person

Who shall abide in Thy Majestic State, O  
Self-Existent Lifegiver.”

(Gatha Spenta-Mainyus, Ha 48, 7)

Thus, All-Loving Infinite Providence  
(Sevishto), has so ordained that Angra-Mainyus,  
the straitening Spirit-Force, is, always opposed  
by Spenta-Mainyus, the Unfolding Benevolent  
Spirit-Force, who constantly instils compassion  
love and devotion within the human heart, and



guides human conscience on to the right path of self-sacrifice. Thus, man becomes his own saviour, and after repeated chastisement learns to be guided by the inspiration of Spenta-Mainyus; then with self-humbling adoration of Divine Providence, he yearns for self-amelioration and self-knowledge. Such yearning uplifts his consciousness and makes him search for the Truth”

“Such persons become the benefactors of humanity

Who with the Enlightened Mind persue the Divine Intuition,

And through the service of Thy Divine Order,  
O Omniscient Mazda, the Eternal Truth !

They become, according to thy Law, the mighty conquerors of vicious wrath.” (Ha 48-12)

“Indeed, he himself is adorable and worshipful

Who masters his own self, conscience and character,

With his benevolent good mind;

Whosoever is of perfect Love and Will,

Becomes well-acquainted with the Eternal Truth;

Verily with all these attributes, he is enthroned in

Thy Majestic Domain, O Ahura," (Ha 49-5)

"But they who with perverted understanding,  
And mistaken calculations will increase,  
Their lustful passions and vicious pleasures,  
Diffusing through their tongues the cult of  
hedonism,

As the idle miscreants amongst the industrious labourers;

Whose inclination is always towards evil actions,

And, indeed, never towards the good deed;

They by their vicious nature and guilty conscience

Give oblations to false gods." (Ha 49-4)

"Thus you beguile men of the good life,

And deprive them of the Immortal Spiritual Existence,

Because, through base mind base spirit,



The wicked nature dominates over you—  
 Who are the worshippers of false gods;  
 And inspire you to do evil actions.” (Ha 32-5)

“Thus, the souls of the wicked ones,  
 On account of their evil actions, evil speech,  
 Evil conscience and evil mind, dominated  
 by evil power,

Again and again, with evil genius, return,  
 To the abode of illusion, veritably where  
 they had made their stay.” (Ha 49-11)

“But whoso approaches the righteous saint,  
 the upholder of Truth,

Eventually, away from him shall be the  
 domination

Of Angra-Mainyus the evil genius,  
 And the long age of mental darkness and  
 spiritual ignorance

And woeful cries of despair.

O ye, wondering souls! your own conscience  
 Through your own actions, leads you away  
 From the Eternal Spiritual Existence.”

(Ha 31-20)

Thus shall you be genuine men and women.  
And you shall deserve the Reward of the  
Mighty Ones,

When you will expel the deep-rooted greedy  
lust,

Unquenchable gross cravings stuck to the  
bottom of your heart;

And when you will annihilate the evil effects  
of Angra-Mainyus the straitening Spirit-Force.

Gird up your loins for this mighty enterprise;  
Otherwise, eventually, woe shall be your cries."

(Gatha Vahistoishti, Ha 53. 7).

The absolute Power with the All-Pervading  
Reality,

The all-sustaining Divine Kingdom,  
Pervades within the heart of mankind,  
By discerning insight, acquired through  
worshipful service;

Let us achieve, O Omniscient Mazda !

That Best, quickly now.

(Gatha Vohukhashthra, Ha 51. 1).

This is brief is the sublime philosophy of



life that Zarathustra preached at the dawn of human history, to peoples submerged in the ocean of superstitious beliefs. He told them not to be terrified by false beliefs in the existence of an Evil Being pouring misfortunes, adversities and vengeance on mankind at his will and pleasure. He smashed the wrong ideas of a wrathful god of vengeance who inflicted calamities upon those who did not worship him with oblations. He taught men to recognize the cause of all evils, and to overpower it. He taught the sublime spiritual worship of the Most Benevolent and All-Loving Lord of Life, who personifies the All-Pervading Eternal Reality (Asha Vahista) and who imparts Infinite Bliss (Ushta) and Supreme unitive Wisdom—(Chisti)—unto His worshippers; Who actively helps all mankind to renovate the life on earth, in order to attain the Highest Reward of human life—“Vahishtem Ahum Ashaonam Raochanghem Vispo Khathrem”—the Best Absolute State of the Truthful Ones, the Self Radiant, All-

illuminating. May Zarathushtra guide mankind towards this goal.





# Ultimate Goal of Zoroastrianism

## CHAPTER VII

Realization of the Self-Existent Absolute Be-ing “Vahishtem Ahum”, of the Supreme Omniscient Life-Giver, Ahura Mazda, is the Ultimate Goal of Zoroastrianism.

The attainment of this Ultimate Goal is the aim and purpose of the creation of this Universe in which all live and evolve. This Universe, of the relative beings, exists within the Relativity of the Twin Mainyu, Spento and Angro—the Unfolding and the Straitening Spirit-Forces, originated from the Sourceless “Apaouruyo” and Absolute—“Vairyo” Ahura Mazda.

In order to unfold His Absolute Reality, Ahura Mazda, has produced these Twin Spirit-Forces of opposite characteristics and function's and has created this Universe of various diver-

sities, forms, colours, characters and qualities; by the harmonious coalescence of these Twin Mainyu.

## POLARITY OF THE BETTER AND THE BASE

By their natural spontaneous functions—"Khvafena", these Twin Opposite Spirit-Forces, manifest the Polarity of the Better—"Vahyo", and the Base—"Akem", characteristics in the Universe; and by their Relativity determine the Time and produce the Space; and every animate and inanimate thing that is created within, evolves by their counter actions within this polarity of "The Better and the Base".

Thus, by manifesting the polarity, the duality, and the diversities of forms and characters within the Universe, by the relativity of this twin Opposite Spirit-Forces, the Self Existent Absolute Omniscient Being—Ahura Mazda—,



unfolds His Divine Unity and Reality, which is to be realized through the Best Super Mind “Vahishtem Mano”, evolved by the Unfolding, Spirit-Force, ‘Spenta Mainyu’.

But, Angro Mainyu’s engendered diversities, differences and illusions of the outward physical sheaths, shells, material coverings, forms and feautres; have acted as shackles; and caused separations, distinctions and discriminations amongst all living and evolving beings in the Universe.

## SELF-ENLIGHTENING SPITIUAL RENOVATION

Although these Twin Spirit-Forces are harmoniously coalesced (hem-jasaetem) as the First Cause “Paourvim”, of the Universe, constituted of the Life-Force—“Gaem” and the Non-life or Matter—“Ajyaitim”; they by their natural functions—“Khvafena”, counter

act each other, and thus, evolve the Life through grossness of the matter unto the Subtle Spirituality, within the polarity of the Base and the Better characteristics manifested by them.

Thus, the Soul of the Universe—"Geush Urvan", straitened and entangled in the gross unawareness—"A-chista", by the mechanism of Angro Mainyus, and fettered by the defects, diseases, deformities and limitations of the Material Shackles; could evolve towards the perfection—"frashokeretim"—of the Best Absolute Be-ing, by the providential thriving process of the Unfolding Spirit-Force. Hence, amidst all blemishes, baseness and grossness instilled by the straitening Spirit-Force, the Soul of the Universe unfolds better, nobler and higher—"vahyo" qualities and characteristics, and could ultimately realize the Best Absolute Be-ing—"Vahishtem Ahum", beyond the Relativity of Time and Space, beyond the Polarity of the Better—"Vahyo" and the Base—"Akem", determined by this Twin Mainyu.



## CREATION OF TIME AND SPACE FROM THE INFINITUDE OF AHURA MAZDA

For the accomplishment of this highest object of the relative existence; the Twin Opposite Spirit Forces have emanated from the Infinitude—"Zarvan Akaran" of the Absolute Ahura Mazda, and have created the Time and Space and everything within, by their Relativity. This is the Zoroastrian Mysticism taught in the Gathas, whose misconception have caused the great misunderstanding amongst scholarly world. Let us therefore clearly realize the Rightest Wisdom "Razishtyao Chishtyao" of Ratu Zarathushtra, in order to be Spiritually Enlightened and Super-Conscious Being—"Baodanto-paiti". in order to conceive this Divine mystery of Life and Universe, Zarathushtra taught us this unique philosophy of the immortality and the ultimate perfection "farsho keretim" of the soul. Grave or Dakhma is not our ultimate resort. The Immortal Soul marches on and on, till he realizes the Best Absolute Being "Vahishtem Ahum and gets

assimilated with the Supreme Omniscient All-pervading Infinite Ahura Mazda.

In Vendidad, Supreme Ahura Mazda has assured us as the Absolute, One and All-Pervading Almighty Beings thus :—

“Noit zi Ahmi paiti nairi dwa mainyu rena avastaonghat frash fraya Vahistem a Ahum”.  
—“Indeed, I shall not allow the Twin Opposite Spirit Forces, to stand in contest against the Superman, who is advancing towards the Best Absolute Being”.

“The stars, moon and sun O Zarathushtra, praise such a Person;

“I praise him, I the Creator Ahura Mazda;  
“Hail of Beatitude unto thee.

O Super man ! thou who hast come from the perishable place to the imperishable”.—  
Vendidad Fargard VII.

E N D



## **Zoroastrian Influence on Classic Philosophers**

### **Appendix to Page 33 Line 5**

“Pythagoras emulated Zoroaster the Magian and Persian, whose secret writings the followers of the gnostic Prodikos boasted to possess.” Jambliks; in his “Life of Pythagoras” P. 19, narrates the same facts and adds:—  
“There he liked to converse with the Magi and learned their signs and the most perfect mode of serving the gods and became accomplished in a high degree in the numbers, music and other sciences.”

“The earliest Greek writer who mentions Zoroaster, is Xanthus the Lydian, flourished in 546–450 B. C. Zoroaster is said by Xanthus in his Magina to have lived 6000 years before the war of Xerxes against the Greeks in 480 B. C.

“After Xanthus the Lydian, had explicitly treated Zoroaster, after Herodotus had described the religious system founded by him, and after Plato’s predecessors in philosophy, Pythagoras and Democritus had been in intercourse with

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the Magi, we should not be surprised if we find Zoroaster and the God proclaimed, 'by him in the works of Plato ( 427-347 B. C. ).

Lactantius, Institutiones IV. 2 :— "I must wonder at the fact that Pythagoras and afterwards Plato who had been stimulated by the love of truth went to the Egypnians, the Magi, and the Persians, in order to learn their Religions and Ceremonies, thinking that Wisdom was to be found in, their Religions, but they did not go to the Jews." (Comp; Plinius Hist. Nat. xxx. 1. 2.)

"Diogenes Lacrtius says, that Eudoxus asserts, just as Aristotle does some years later, that the Magi were older than the Egyptians." According to Pliny ( Nat, Hist. xxx 1-2 ) :—

"Eudoxus, who thinks that they are among the most celebrated and useful section of philosophers, narrated that Zoroaster lived 6000 years before the death of Plato, and so did Aristotle. (Nat. Hist.) "Zoroaster is said to have been older than Plato by 6000 years. . . . He is said to have learnt Univer-



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sal Wisdom from the Good Spirit, that is, from the Excellent Understanding. He recommended . . . . . moderation in living. He left several books from which it is demonstrated that he professed three kinds of philosophy, viz, physical, economical and political. . . That Zoroaster kept silence from his seventh year, and that he announced the whole philosophy to the Persian king at 30 years of age, and that the number seven was sacred to Mithra, whom the Persians chiefly venerate." ( Alcibiades in the Scholiast-Plato, Tome VI p. 281, ed. Stam ).

“Though some what younger than Dino and Plato, Aristotle devoted his attention so much the more to the Magi, because, as we have seen, Greek philosophers and historians had found an intimate acquaintance, for nearly two centuries, with this feature of Oriental life, and had partly described it. In his Metaphysics (X,p. 301, 8th edition by Brand ) he once touches slightly upon the doctrine of the First Causes.

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According to Diogenes of Laerte, he has written a special book entitled *Magikos*, The First book on *Magikos* treats of the Magian Zoroaster who invented Philosophy; (vide, Brandes History of Philosophy, II 2, P. 84 ; and he has enlarged upon the doctrine of the Magi in a larger work entitled *Peri Philosophias* i. e. On Philosophy. Valuable is, indeed, the fragment preserved by Diogenes, wherein Aristotle (in his first book on Philosophy) relates that, 'The magi are older then the Egyptians, and that they believe in two first causes (Proem 8 ).

What Plutarch states in his work *De Iside et Osir* (On Isis and Osiris) ch. 46 and 47, on the doctrine of the Magi, may partly have been borrowed from Dino, Aristotle, Eudoxus, Hermodorus, Hermippus and Sotion, however we will consider Theopompus as his principal authority. Following his authors Plutarch says- "Some believe that there are two Divine



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Powers working in opposition to each other, the one is the creator of the good, the other is the creator of the bad,..... like Zoroaster the Magus who is said to have lived 5000 years before the Trojan war (in 1100 B.C.); ..... declaring that the former more than any other thing perceptible through the senses, resemble Light, the other on the contrary, darkness and ignorance. But between these two stands Mithra, who is for that reason called by the Persians 'Mithra the Mediator.....there will come a predestined time during which Areimanios, who brings pestilence and hunger, will entirely perish at the hands of the good genii and will disappear, for when the earth has become even and levelled, there must appear one life and a community of all happy men, who will likewise speak one language.

“We have heard that Zoroaster was the only man who laughed on the same day on which he was born. His cerebellum is said to have palpitated so much as to push back the hand laid on it, a proof of his future knowledge ( Natural

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History by Pliny VII, 52-53 )

( Vide. Zoroaster in the Classics, by Dr. Windischmann, translated from the German by Dastur Darab Sanjana ). “The idea of salvation or the liberation of the god-like soul from the shackles of the earthly body....in India,....was of a mere speculative character; but in Iran the religion of Zarathushtra combined it with the old national gods of the Persians. The oldest Gathas of the Avesta are familiar with the belief, and in a newly discovered fragment of Zarathushtra, he appears as a Saviour sent from, Heaven to free the soul from the embrace of the body ( page 16 )

“The programme as it were of this new phase of Aristotle thought is contained in the dialogue in which he introduces himself as leader of the discussion. It consisted of three books, one historical, one critical and the last speculative. The first contained an historical survey of the development of philosophy, star-



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ting from the old proverbial wisdom, the Orphic theology, and especially oriental, Egyptian and Persian religions.

Aristotle brings forward the theory of periodical recurrence of philosophical systems, and places Zarathushtra 6000 years before Plato ( 427-347 B. C. ); so that a new aeon seems to begin with the latter, who stands in middle of the world period of 12000 years". ( page 159 )  
Outline of the History of Greek Philosophy by  
Eduard Zeller.



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Review by Prof. Feroze C. Davar

M.A; L.L.B.

“There has been a steady demand for works on Zoroastrianism that may appeal to one and all by their simplicity of language and lucidity of treatment; and it is gratifying to find that our scholars are responding to it in corresponding measure.

The latest in the field is “Practical Metaphysics of Zoroastrianism” by Shri Minocheher H. Toot. The author has given the quintessence of our religion, presenting not only its historical evolution, but its philosophy, mysticism and particularly its exalted ethics. The ritualistic aspect is not ignored but rightly relegated to the back ground. The excellence of our religion is demonstrated without creating needless controversies. The substantial contribution of our religion and its influence over its successors are also estimated with quotations from eminent



savants. The value of the book is further enhanced by a thought provoking foreword from the foremost contemporary philosopher of our country—Dr. S. Radhakrishnan. This book should serve as an ideal present to youths and remind them that life is not a pursuit of beauty and pleasure, but a career of duty and service to humanity.”



### Review by Shri Surendra Sharma

“Practical Metaphysics of Zoroastrianism” is a brief assessment of the religion of the Parsees, and it deals with that aspect of theology which is highly ethical. In such a short space to describe the religion as taught by Zoroaster is really a praiseworthy attempt. The brief account of the religion herein offered gives us an idea of the philosophy of that religion. It may be mentioned here that the Rigveda and the Zend-Avesta have common background, and there is a close resemblance between the two philosophies....

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It is really a matter of pride for followers of both the religions,—the Hindus and the Parsees that they belong to two such parallel institutions in two different countries, which were in a high state of development in existence, at a time when West was still in its infancy.

Both the religions, thus, represent the Wisdom of Asia, and its supremacy in matter of philosophy. Shri Toot has really rendered a great service by bringing out such a nice book. According to Parsees the ultimate goal of Zoroastrianism is the realization of the Self-Existent Absolute Be-ing-‘Vahishtem Ahum; of the Supreme Omniscient Life Giver—Ahura, Mazda, who taught to sacrifice the personal belongings for the eternal good of all. This philosophy therefore offers a real solution to the problem of evil. The teaching, in short, of Lord Zoroaster, can be described as a philosophy of such human beings who believe that ‘good thoughts and good deeds constitute the essence



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of sanctity'. We must think rightly and act for the well-being of the society".—

Nagpur Times

Surendra Sharma

11-5-1958

**Review by Prof. A. R. Wadia.**

"The Practical Metaphysics of Zoroastrianism, seeks to present in a popular form the leading tenets of Zoroastrianism, with its particular emphasis on good life. Mr. Toot shows himself to be an earnest and enthusiastic student of religions in general and Zoroastrianism in particular..... The general student should feel grateful to Mr. Toot for the informations he has supplied. The cover has an interesting picture of Zoroaster from the Picture Gallery in Dresdem. Dr. S. Radhakrishnan, Vice-President of India, has written a very appreciative foreword".

Prof. A. R. Wadia M. P.

Principal—Tata Institute of Social Sciences.  
( Indian Journal of Social Work, March 1959 ).

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### Review by Madam Faranghis Yeganegi

Mr. Toot has rendered service to the cause of the great philosophical and spiritual lore of Holy Zarathushtra by interpreting some of the fundamental teachings of our Holy Prophet. In this age of progress and advancement we need such enlightened exposition of our noble faith, only then shall we be able to touch the hearts of all those who are thirsting for spiritual knowledge. The rational interpretations bringing out the basic teachings of the Zarathushtrian Religion as given by the author are satisfying and illuminating.

The author has done very well to show the greatness and unity of the Aryan culture, and by many authentic references, has proven the great mission of Zarathushtra in promulgating the first monotheistic, ethical and highly evolved spiritual religion. He has boldly placed before the readers the reforms of Zarathushtra and his fight against superstitious beliefs. The



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author has rightly stressed the Gathic universal teachings of Zarathushtra, who was a World Teacher. The ultimate goal of Zoroastrianism is to teach mankind how to live a good and a full life on earth and how to reach a beatific realization of Ahura Mazda. The author rightly gives importance to reason and free-will for each individual to choose his or her path, and explains the metaphysical implication of intuition, "that man should be taught to look within than without." The highest goal of mankind, according to Zoroastrian Religion, can be attained by service and self-dedication for eternal good of all evolving beings in the universe. The author has ably discussed the path of Self Realization through spiritual illumination and through sublimation of character.

In ignorance of the true philosophical, psychological and metaphysical wisdom of the Zarathushtrian Religion, this first pure Monotheistic Religion is dubbed as Dualistic Religion. The author has done very well in

devoting a whole chapter (6) to this important subject and has ably shown that there is no evil being or an evil entity in Zoroastrian Religion. Good and evil are merely twin opposite relative forces.

The author has also touched upon the concept of "Frasho Kereiti", which means perpetual eternal progression of the human soul and of all creations.

In such a short space of only fifty pages, Mr. Toot has very ably given to the world, some of the Metaphysical Truths of the Zoroastrian Religion, for which I convey my congratulations to him, and trust that this book will be read by Zoroastrians and Non-Zoroastrians, who I am sure will be benefited by its perusal.

In conclusion, I must say that the value of the book is greatly enhanced by the most illuminating and appreciative Foreword written by Dr. S. Radhakrishnan, regarding the merits of the Zoroastrian Religion, for which Zoroastrians all over the world are indebted to him.



( XXXI )

I am glad to inform you that we have recently formed the Anjoman Farhang Iran Bastan, whose aims and objects are to spread the knowledge of the Ancient Iranian Culture and Philosophy. This Cultural Center is made up of a mixed group—Zoroastrians and Non-Zoroastrians, many scholars and learned people are among its members, who are deeply interested in such subjects. Therefore, I have to request you to kindly send me as many copies as you can spare of the second revised and enlarged edition of the book, and I assure you, they will be presented in your name to all those who would make good use of it.

141, Villa Ave.,

Tehran,

Iran.

July 18, 1962

**F. Yeganegi.**

**Dr. S. Radhakrishnan's Worthy  
Suggestion to the Author**

Vice President of India,  
New Delhi, May 30th 1959

Dear Shri Minocheher Harmasji Toot,

Thank you for your letter of may 28th. Much depends on the way in which the Gathas are translated. A correct analysis of the text and a coherent interpretation of its meaning by you will be certainl appreciated.

Yours sincerely  
S. Radha Krishnan

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This work is now reedy, awaiting the necessary funds for its publications, Donations cordially invited.



# ERRATA

Page	Line	Incorrect	Correct
14	9	Ianians	Iranians
24	7	Slef-Existence	Self-Existent
27	5	Self-Existent	Self-Existent
27	15	Al-Bruz	Al-Burz
27	16	From thence	Thence
32	21	Being	Beings
32	22	four	five
41	2	kilful	skilful
56	18	repentence	repentance
57	5	liberlity	liberality
62	3	fruit of	fruits of
62	16	frend	friend
62	19	erth	earth
63	12	mot	most
64	18	longing of	longing for
66	1	What	"What
68	7	toll	toil
68	8	Word	Words
69	2	to transforms	to transform
69	4	one's self by	one's self with
69	5	Havarshta	Hvarshta

Page	Line	Incorrect	Correct
74	8	a Zoroastrian So	So a Zoroastrian
78	1	Join	join
78	2	Fire.	Fire :—
78	8	obedience	submission to the will of God, revealed by Divine Intuition
79	12	ind d	indeed
79	12	blimating	sublimating
84	15	meditation	meditation
86	20	fshuy	fshuyo
99	4	E to	into
99	5	superconscioussoul	Superconscious Soul
99	6	acquire	acquires
99	10	Hills	Mills
103	12	Better Self Divi- neillumination	Better Self of Divi- ne Illumination
109	20	This is brief	This in brief
116	14	in order	Inorder
117	5	Beings	Being,
IX	7	teachs	teaches
X	3	religious	religions



Page	Line	Incorrect	Correct
Intro- duction			
XII	10	whilst	Whilst
,	,	himself.	himself,
Divine Mission			
XIV	10	evolving	(evolving
Appendix			
XVII	15	Xerxer	Xerxes
XX	5	P. 84.	P. 84 );
XXI	8	resemble	resembles,
XXI	18	language	language."
XXII	13	from, Heaven	from Heaven,
XXV	8	Review by Prof Feroze C. Davar	
		M. A., LL. B. printed in Kaiser-i-	
		Hind-22nd September 1957	







AKSHARA GRANTHALAYA

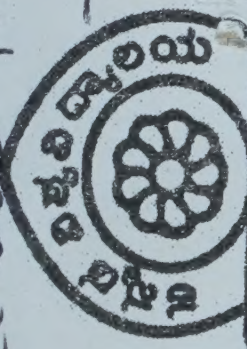


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T: Practical Metaphysics  
Zorra



A: Minocher Horraj  
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Acc. No. 032412

ಅಕ್ಕರ ಗ್ರಂಥಾಲಯ

ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ  
ವಿದ್ಯಾರಣ್ಯ

1957



